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RETURNING TO KHARTOOM FROM
Ruins of the Mahdi's Tomb, now razed to the ground, in the distance.

KHARTOOM: ITS PAST, PRESENT AND FUTURE.

A. DE VLIEGER.

ALTHOUGH the town of Khartoom is not yet a century old and has less than 50,000 inhabitants, its name is at present, and has been for the last twenty-five years, as well known as that of any foreign town on the globe, large capitals excepted. A history of Khartoom, suppose it existed, might be the most thrilling book of a century. No one, unless his heart were of Carrara marble, can know about Khartoom, what he may know about it by reading the chief literature on the subject, without taking as intense an interest in Khartoom as if he had staked a good deal on its future. If you look in our church papers, you find every week articles "On Khartoom," "Call to Khartoom," "Onward to Khartoom," etc. It must be worth while, then, to know something about Khartoom, even for those whose occupations forbid them to study the larger works written upon it. (1)

Khartoom is the capital of the Soodan which has recently, by Sir Herbert Kitchener, been taken from the Mahdi or native Mohammedan ruler. It now belongs again to Egypt, just as it did before 1884, in which year the Mahdi overthrew the Egyptian and English armies, and made the Soodan an independent country, closed against modern civilization, trade or missions. The Soodan embraces a region of 1,200,000 square miles, or four fifths the area of India. It is bounded on the north by Egypt, on the east by the Red Sea and Abyssinia, on the south by the great lakes (Albert and Victoria) and on the west by the immense desert of Sahara. The data about the population of the Soodan are contradictory and I can form no estimate. The Nile flows through the country from south to north, receiving near Khartoom the Blue Nile and near Berber the Atbara, its two main affluents.

Khartoom is found on any map of the Nile Valley. The name means trunk of an elephant and is probably taken from its situation on the trunk-shaped corner of territory between the White Nile and the Blue Nile. The town was founded in 1823 by Mohammed Aly, the first Viceroy of the dynasty that now reigns over Egypt. He recognized the importance of the Upper Nile regions, where a foreign intruder might cut off the water supply of the Delta, and the zealous reformer who has been called the Czar Peter of Egypt introduced modern progress into the Land of the Black. Fifty years and longer ago, a traveler could visit Khartoom with about as much safety as he could Cairo. A Roman Catholic mission

(1) Literature of Egypt and the Soodan, by H. H. Prince Ibrahim Hilmi, 2 vols. folio, London, 1886.

station was founded there in 1846 by Pope Gregory XVI and long conducted by Dr. Ignaz Knoblecher. There were Protestant missions and foreign consulates. Great Britain had her consul in Khartoom from 1849 till 1864. The population was then about 40,000, but fell in 1869-70, owing to the disturbed state of the Soodan, to about 15000. On Feb. 8th, 1870, the celebrated expedition to Central Africa for the suppression of the slave trade started from Khartoom under command of Sir Samuel White Baker, who found the town in a rather poor condition. In 1871 Dr. Schweinfurth admired its extensive citron groves, orange plantations and palm gardens. A spacious quay on the banks of the Blue Nile and a number of newly erected buildings gave Khartoom the looks of an established town. The sanitation was bad inside the place, but the environs were quite healthy. The only European there was then a German tailor, Mr. Klein, who exercised a very beneficial influence on the natives. In 1874 Col. C. Chaille' Long found in Khartoom a population of 30,000, among whom a large colony of Greek and Italian merchants. The commercial prosperity of Khartoom was now growing steadily. In 1878 the city was as well built as Eastern cities generally are, with flat-roofed houses, above which rose the steeples of several mosques and the little belfry of the Austrian church. Gordon occupied the stately government palace which was as large as Marlborough House in London, and in which hundreds of attendants and orderlies moved about. In the arsenal able Egyptian and Arab artisans manufactured ammunition, arms, machinery and steamers. Several government officials lived in large residences. The town was in telegraphic communication with Europe. Slavery, in its grossest forms, was put down and the inhabitants applied themselves to agriculture, industry and trade. The population reached the number of 90,000, among whom were Europeans from every corner of Europe, Hindoos, Jews, Syrians, Turks and people from all parts of Africa. In the markets the white man of the north traded with the black man of the south; the Hindoo shook hands with the Bedouin. Ivory was brought in from the equatorial forest regions and traded for trinkets, jewelry, furniture or carpets from the north. A dense population, possessing vast herds and flocks dwelt and flourished in the fertile fields around, not suspecting the terrible times then at hand.

"I wish," said General Gordon to Rev. Mr. Pearson who then visited Khartoom, "that the English Church Missionary Society could take up work here. I would see that nothing would be wanting to the mission." By day and night he would consider the words in Isaiah (XIX:20) "For they shall cry unto the Lord, because of the oppressors and He shall send them a Saviour and a defender, and He shall deliver them." Gordon sometimes thought that he was the one meant, but in God's providence twenty long, dark years had to elapse before the dawn rose, and the man who so dearly loved his black brethern was himself to fall a martyr in the palace in which he prayed and worked.

In 1882 there occurred in Egypt a military revolt, headed by Arabi Pacha, whose forces, however, were overthrown by an English army of 13,000 men under Lord Wolseley. While the attention was thus drawn away from the Soodan, the Mahdi, or false prophet Mohammed Ahmed rose against the Egyptian government and obtained great influence and power. Hicks Pacha, hoping to reclaim Kordofan, a Soodanese province held by the Mahdi, marched with 12,000 men, 5,500 camels and 500 horses toward the enemy, but was utterly defeated (Nov. 4, 1883) by an army of 100,000 Madhist fanatics. The European officers attempted to make a stand, but they too fell in the terrible massacre. The heads of Baron Seckendorff and General Hicks were sent to the Mahdi. About 250 men only of the whole Egyptian forces escaped death.

"If Hicks Pacha is defeated," wrote Sir Evelyn Baring to Mr. Gladstone, "Kharroom is in danger, and, by the fall of Khartoom, Egypt will be menaced." Valentine Baker, therefore, with 3,746 men tried to attack the

Mahdi in February, 1884, but the rebels displayed the utmost contempt for the Egyptians, seized them by the neck and cut their throats. The Egyptians, paralyzed by fear, turned their backs, submitting to be killed rather than attempt to defend their lives against the Mahdists. Hundreds threw away their rifles, knelt down, raised their clasped hands, prayed for mercy and were massacred.

General Charles George Gordon had from 1874 to '76 been in the Upper Soodan, crushing slave caravans, befriending natives, and widening the sphere of Egyptian influence. He became governor-general of the Soodan, of Darfoor and the Equatorial provinces, but resigned in 1879, when hearing of the disposition of Khedive Ismail. Understanding, however, the terrible peril in 1884 of the European population of Khartoom and its vicinity, amounting to 15,000 people, of the garrisons numbering 29,000 soldiers, and of the numerous civil employees and their families, General Gordon undertook to make their escape possible. When he left London, the scene at the station there was very interesting. Lord Wolseley carried Gordon's portmanteau. Lord Granville took his ticket for him. And the Duke of Cambridge held open the carriage-door. After a prosperous journey the General arrived at Khartoom on Tuesday, February 18th. The population received him with great enthusiasm as their father and saviour, and beheld with admiration his burning the instruments of torture, loosing the prisoners, redressing grievances and preparing for the return of those who might wish to leave the Soodan. But he was only a few days at this task when the Mahdists blocked the town, and at the end of March he telegraphed: "We have provisions for five months and are hemmed in."

Notwithstanding the imperious demands of public opinion, it was not before September that the British government attempted to rescue the brave general, who himself had volunteered so gallantly for others. On Sept. 10th the steamer "Abbas," with Col. Stewart, Mr. Herbin, consul of France, Mr. Power, correspondent of the Times, and a number of Egyptians and Greeks, tried to pass the cataract of Aboo Hamed on its way to Khartoom, but was wrecked. The Arabs on the shore beckoned to them and promised help, but when Stewart, Power, Herbin and the Egyptian Hassan Effendi were ashore and entered a house, they were immediately murdered. On Nov. 17th Gordon reports to Lord Wolseley, then at Wady Halfa, that he can hold out for another forty days. A relief force was proceeding south. The battles of Aboo Klea and Metammeh were fought and won. On Jan. 28th Sir Charles Wilson with his steamers was so near Khartoom as to be under the cannon of the forts. But it was too late now. The news of the fall of the town and the murder of Gordon, which had reached him a few hours previously, proved true, and the expedition had to move back for its own safety. Later information showed that on the 26th of January Gordon was killed. The palace servants in the basement had been instantly massacred, and the general himself, standing on the top of the steps leading to the reception hall, was waiting the approach of the merciless wretches, when the first dervish up the steps plunged his huge spear into the general's body. He fell forward on his face without uttering a word. The murderers dragged him down the steps to the palace entrance, where his head was cut off and sent to the Mahdi, whilst the body was mutilated by the savages till it was all a heap of mangled flesh. On the next day the Mahdist leader gave the city up to three days' pillage. The massacre lasted some six hours, and about 4,000 persons, perhaps more, were killed. The surviving women were distributed among the chiefs and the men stripped and turned adrift to pick a living as they could. The Soodan was lost to the civilized world. Had the British troops appeared three days earlier, some have thought, their mere appearance would have sufficed to save Gordon and Khartoom. Others, and among them Rev. A. Watson, D. D., in his "The American Mission in Egypt," page 370, think that the relief expedition itself would have fallen into the hands of the Mahdi. Ampler information

the reader can find in the many books that exist on Gordon's life, especially on his last days. His published diaries belong to the cream of Anglo-Saxon military, and we might say missionary literature. A few weeks ago the Archbishop of Canterbury stated before a large meeting of undergraduates that just before Gordon went out the last time to the Soodan he called upon the Archbishop, then Bishop of Exeter, and asked for authorization to baptize, as he desired to be a soldier of Christ as much as a soldier of the Queen to the ignorant population of Africa. The request was gladly granted.

Slatin Pacha, an Austrian by birth, and governor of the Soodanese province of Darfoor, fell into the power of the Mahdi, and after eleven years imprisonment, effected an escape. He has told the horrors of his captivity and given rich information about the Soodan and the Mahdists in his thrilling volume, "Fire and Sword in the Soodan," published in February, 1896. Burdened with heavy chains, he lay often on the bare ground, with a stone for his pillow, the hardness of which gave him a continual headache; but one day whilst he and other prisoners were being driven to the river to wash, he picked up the lining of a donkey-saddle, which the owner had evidently thrown away, and hiding it under his arm he bore it off in triumph, and that night he slept like a king on his pillow of down. Some time afterwards he received from his relations in Austria some numbers of the newspaper, "Neue Freie Presse," and though the news was of course very stale before our prisoner got it, he read and reread it for months, from the political leader down to the last advertisement, till he knew the contents by heart. His fellow-captive, Father Ohrwalder, came to him secretly by night to borrow, and study, and gloat over the precious documents. Slatin's condition, however, became less miserable after some time. He succeeded in winning the cruel Mahdi's favor, and after due probation was advanced to the rank of officer of the body guard. The narrative of his escape, from February ('97) till March 16th, is truly exciting. On the last day of his flight he saw the town of Assooan. "My misery was ended," I heard him say, at a meeting of the geographical society at Cairo, April 30th, '95, "I was saved and, full of joy, re-entered the civilized world. My last guide was loaded with presents, and I thanked my Creator for his miraculous intervention in my behalf. In the evening I received telegrams from my sisters at Vienna. My sisters! How sweet that sounds! Sometimes my head feels very heavy. Sometimes I feel as if I were dreaming. But no, it is true—the captivity is ended. I am a free man. I can go where I like. Thank God!"

Another stirring book, "Ten Years in the Mahdi's Camp," was written by Major F. R. Wingate on the captivity and flight of Father Ohrwalder, who, with a few others, escaped from the Mahdi's dungeons, some time before the return of Slatin Pacha. Among these fugitives were some nuns who, in order to save their lives and honor, had been compelled to enter into nominal marriage with the European merchants whose captivity they shared. But as only a very small corner is allotted to my remarks on Khartoom, I must content myself with drawing the reader's attention to the sources mentioned. As is mostly done now, I have in these pages used the name Khartoom in a wide sense, so as to include Omdurman, the Mahdi's sacred city, on the west side of the Nile, opposite the old, ruined town which exclusively bore the name of Khartoom before the fall of Gordon. Since the Soodan has been reclaimed, last autumn, Khartoom-Omdurman, with its large number of soldiers and merchants, is growing again into a very important metropolis and as soon as the new order is consolidated mission work will be commenced by the English Church Missionary Society and the gates thrown open of the Gordon Memorial Medical Institute for Native Physicians. And may we not hope that our United Presbyterian churches will invest some prayers and some honest efforts in this promising place, which a century hence may be, *will* be a Chicago in the United States of Africa?

To the Khaleef (=successor) Abdullahi, I

have in this composition, for simplicity's sake, given the title of his predecessor, the Mahdi or False Prophet Mohammed Ahmed who died, as by retribution, shortly after the fall of General Gordon. The present leader of the Dervishes or Mahdist forces is recruiting new troops, and may in the nearest future awaken terror in the hearts of the bravest; but it is said in official circles that the Sirdar, or commander-in-chief at Khartoom, Sir, now Lord, Herbert Kitchener, is prepared and will keep prepared for all emergencies.

Khartoom occupies a historical site. May the traditions of its past prove prophecies of its future. When Athanasius in the fourth century visited the Christians in Egypt and the Soodan, the church members met him with rejoicing and chanted psalms at his reception. In the 5th and 6th centuries the last traces of idol worship in Abyssinia and Ethiopia were effaced by the footsteps of Christ. When, in the 7th century, the Mohammedans conquered Egypt and Nubia, many a brave martyr fell whose blood became the seed of a more flourishing church, and in 970 the Moslem author, Abdallah Ahmed, in his History of Nubia, called the Soodan "a haven of peace and plenty," a "country with numberless fine houses, churches, monasteries, palm-groves and vineyards." The present site of Khartoom was occupied by the town of Souiah, with its magnificent buildings, rich churches and luxurious gardens. In 1070 the prosperous Christians of these southern regions ministered to their famished brethren in the north. In 1275 the Soodan fell into a state of subjection to the cruel Mamelukes, who turned the peaceful country into a hunting-ground for the Arab slave-traders; and we marvel that under this terrible oppression the Christian church held out. Yet it did so for hundreds of years. Even at the beginning of the 18th century we find Christian congregations throughout the Soodan, and at no time was Christ altogether without followers there. Ismail Pacha, the grandfather of the present Viceroy of Egypt, found remains of ancient Christian culture. Gordon enabled the Coptic bishop of Khartoom to escape north with several nuns shortly before the fall of the city, and even during the last reign of terror (1885–1898) two hundred Christian families continued to meet secretly for worship within the Mahdi's capital. The poor Copts have gone far astray in doctrinal points, but for their faithfulness to what they deem true they may well be styled the Waldenses of Egypt and the Soodan. The Lord have mercy upon them. Among the many thousands of Europeans who have shed their blood in and near Khartoom, these last two decades, are many of England's noblest sons. May the white man's death be the black man's life. May the Soodan ere long be a province of Christ and the Sun of Righteousness arise upon it with healing in His wings.

Xenia, Ohio, April, 1899.

MISSIONS FOR THE PAST TWENTY-FIVE YEARS.

REV. S. B. MCBRIDE Sewickley, Pa. (by request)

TO treat the subject to satisfaction, would require a book; to discuss it thoroughly volumes would have to be written. This occasion limits to a brief paper. All that can be undertaken is, to give some striking features, for the past twenty-five years, of the greatest of all enterprises ever assigned to man—the conversion of the world to Christ.

Missions is a wide term—work for Christ at home among the destitute, and abroad among the perishing. All races and conditions are to be included—white and black; red, brown and yellow; Americans, Europeans, Asiatics, Africans, and the islanders of the sea; Jew and Gentile; Barbarian and Scythian; bond and free. All are in need, and all have their claims.

This work is the mission of the church. God chose Jews for the first Christian heralds. Today Gentiles are the missionaries. As Paul, Barnabas and John, and their as-

sociates, carried the gospel around the Mediterranean, the Anglo-saxon race are now the messengers of Christianity around the world. Modern foreign missions are only a little over a century old. What special features do the last twenty-five years present? We note,

I. The advantage of *rapid transit* as a mission factor. The Roman roads were highways for the missionaries in Paul's time, as they traveled on foot from 10 to 20 miles a day. Now the steamship and the railroad carry the passengers thirty times faster, or 600 miles a day, reaching the most distant field in four weeks. "Many shall run to and fro, and knowledge shall be increased."

II. *Literature.* The Bible, the divine text-book, the warrant and the guide for missions and missionaries, is now multiplied and circulated as no other book. It is already translated into about 300 tongues and dialects. Added to this are tracts, periodicals and volumes in all languages. Fleming Revell's list in English comprises more than 100 volumes. Thus interest is aroused at home, and facilities for work enlarged abroad. The prayer is increasingly answered, "that the Word of the Lord may have free course, and be glorified."

III. The wide opening of doors by *diplomacy and war.* Spain and Turkey are almost alone in not freely admitting the pure gospel. God is indicating that they too must soon yield. What means it that the youngest of the great nations is now the foremost? God sent the Pilgrims to this land with the Protestant Bible, and on this Rock He built this wonderful people. War is not always an unmixed evil. It sent hardships to the colonies, but severed them from the mother country to build the grandest nation of all history. Again it sacrificed thousands of lives and millions of treasure, but forever freed us from the "sum of all villianies." Now, by a strange providence, God "makes bare his holy arm," and islands in both hemispheres are wrested from bigoted tyranny and put under care of the great republic. And how soon after the fall of Santiago and Manila, God speaks again through the great Christian powers, and Turkey withdraws from Crete! "That Thy way may be known upon earth, thy saving health among all nations."

IV. The *student volunteer* movement. In 1877 the collegiate department was inaugurated and the advance was rapid. In 1880 the Inter-seminary Missionary Alliance was organized. In 1886 a College Students' Conference was held at Northfield, Mass., under the auspices of Mr. Moody. The student volunteer movement was established, and 100 of the 251 present pledged themselves to the foreign field.

This organization has touched almost every college and theological seminary in the United States and Canada. In 1895 we have the World's Students' Christian Federation. In 1896 there was an international conference in Liverpool. Steps have been taken to enlist the universities and colleges of Europe, Asia, Africa and Australia. The various Young Peoples' organizations are co-workers of this marvelous enterprise. The result is a reversal of former times. Then there were more means than men; now there are more missionaries ready to go than the church can find the money to send. "I write unto you, young men, because ye have overcome the wicked one."

V. The *women's societies.* In these years there has been no more important element in the development of mission work than that furnished by women's societies. They meet for instruction, conference and prayer. They create and foster a spirit of missions in all quarters of the churches; they gather funds and carry on a kind of independent joint work with the boards; they help build churches, parsonages, schools and hospitals; they support missionaries at home and on foreign fields, and all with an economy of expense that is worthy of imitation. "The women who tell the tidings are a great host."

VI. The *decline of caste.* In all heathendom, but specially in India and Persia, this device of Satan stood as a giant foe to progress. It forbade not only conversion, but communion among converts. Caste made it a curse for the shadow of one man to fall

across another. God is breaking down this social barrier by the co-agents of commerce, the railroads and the gospel, in answer to Christian faith. Brahmin, Parsee and Sudra travel in the same car, to save money, and exchange courtesies and converse. "Ye shall say unto this mountain, Remove hence to yonder place; and it shall remove."

VII. *Remarkable ingatherings.* The converts from Paganism and Mohammedanism now number thousands annually where formerly they were counted by tens and then by hundreds. There must be the sowing before the reaping. The Bible is now in all lands, and the gospel is preached in all tongues. "The knowledge of the glory of the Lord is filling the earth as the waters fill the sea." "What hath God wrought?" The nineteenth century is closing with the banners of truth, freedom and righteousness unfurling over all people. The good work must go on till "Christ has the heathen for his inheritance and the uttermost parts of the earth for his possession." Then will the prophecy be history—"All ends of the earth have seen the salvation of our God."

Let us each do the part assigned us in this great consummation.

THE ANNUAL MEETING AT REXFORD.

SARAH BIERCE SCARBOROUGH, Wilberforce, O.

It had been elaborately prepared for and anxiously awaited, and when it came the effect was something undreamed of.

Rexford had been chosen as the rendezvous for the missionary meeting for various reasons. It seemed wise to bring the people of that breezy section into closer harmony with the work. The church there had an energetic, resolute, wide-awake congregation, and its missionary society was interested, if not especially flourishing. Then the people desired the meeting; and really in spirit and hospitality it would have been difficult to find a more ready, earnest community.

But Rexford had had its experiences with public gatherings and it had its misgivings. It was not at all over-sanguine as to the success of the undertaking it had launched upon, but when the matter was decided the society took up the provision for entertainment with a determination that betokened the hearty good will that meant nothing should be left undone. Right here was where the first intimation of a possible hitch in the proceedings occurred.

"I can only take two," said Mrs. Harding when approached by the committee.

Mrs. Carlton, the chairman, looked in dismay at Mrs. Wright and Samantha Myers, her coadjutors. The committee had fully reckoned upon placing a goodly number in that spacious home.

"I have just attended to house-cleaning," pursued Mrs. Harding serenely, "and really I cannot make another effort in that direction this year. You remember the Temperance Convention."

They all remembered, not only that but others, and Mrs. Carlton's persuasive powers failed her. She could no urge more when she recalled that the least careful of some guests had forced upon this same home serious labor, to say nothing of added expense, in order to restore things to their pristine condition.

"And I," said merry Mrs. Andrews, "will take four only on condition that they are young people. I can't endure such overwhelming staidness as fell to my lot when I opened house the last time.

"Thank goodness, we can count upon young delegates," said Mrs. Wright as they passed on.

"Mrs. Jenny desires to accommodate only ministers' wives," said Mrs. Carlton consulting her list as they met for a final view of the conditions. "And Mrs. Gates, bless her, will take as many as we crowd upon her, providing they are not at all particular."

"But there are degrees of particularness, if I may be pardoned the word," commented Samantha. I shall not forget a view I had of her at the last big affair we had here.

Mrs. Gates keeps no help but her niece Amanda. I went over there early one morning to consult one of a committee and I saw her four visitors each surrounded by her individual breakfast—soft eggs, broiled chicken, grits, muffins and coffee; beefsteak, oatmeal, waffles and tea; mutton chops, toast and chocolate; cold ham, hot biscuits, hot milk and cracked wheat."

"They did look dyspeptic," ventured Mrs. Carlton.

"I don't wonder," laughed Mrs. Wright.

"Dear me," said Mrs. Carlton guiltily, "but isn't this gossip, though it is true."

"Hardly," Samantha replied dryly. "It is simply an enumeration of facts that show us a situation that we are expected to cope with successfully."

"But they were all such nice people," declared Mrs. Carlton stoutly.

"Of course they were," replied Mrs. Wright. "They couldn't help being dyspeptic nor having idiosyncrasies, and our problem is how to divide all the coming nice people among our nice people who if they are not dyspeptic have idiosyncrasies too."

"Yes," assented Samantha, "and there is Mrs. Judge Jones; she says she will have a big-bug or none."

"And how are we going to know the big-bugs?" groaned Mrs. Carlton. "Dear me, I feel like a commercial traveler—taking orders for a miscellaneous lot of goods."

"Only we can't show our samples," put in Samantha.

"Faith, faith, my dear, it's a blessed thing," said Mrs. Wright cheeringly.

So it proved.

The day for the arrival of the delegates came. Mrs. Carlton with her helpers and others stood on the bare platform at Rexford station that afternoon to welcome the delegates, most of whom were expected on that train. As the company trooped from the car and swarmed upon the platform with a confused series of self-introductions Mrs. Carlton was suddenly overwhelmed by the magnitude of the affair;

"Don't forget Mrs. Jones," warned Samantha at her elbow. "There's a stylish looking lady in summer silk."

"O, take the one with brown cloth dress, it's so fashionable now," whispered Mrs. Wright's youngest daughter, equally anxious that the location of members should take place in the most satisfactory way.

"Is this Mrs. Carlton?" questioned a soft voice and a little lady in gray made her way through the crowd.

"Ah, Mrs. Graham." It was Mrs. Jones' triumphant, voice. "I must have you with me, you are one of our magnates," and before a word could be said she had borne her prey off to her carriage where they watched the settling of the remainder of the party in the carriages and big wagons afforded for their accommodation. Mrs. Carlton had skillfully culled out some youthful members for Mrs. Andrews and several healthy, happy looking ones for Mrs. Gates, and as the last wagon drove off looked about her in relief.

"What a general she is," said Mrs. Graham as her entertainer waited.

"Yes, but it looks as though she had left one out in her planning."

Mrs. Carlton had also discovered the fact as her searching eyes noticed a slight figure absently gazing at the hills in the distance, her valise at her feet, and she hastened to her side, while Mrs. Graham bent forward with interest.

"I have been watching that lady since we left Axon. Her face interests me," she went on. "She is bristling with questions and her whole face is suggestive of strong qualities. I must know her better."

Mrs. Jones raised her eye-glasses. She saw what Mrs. Graham did not—a suit that was not of the latest mode. She hesitated, but Mrs. Carlton was crossing the platform with anxious countenance, and the new face looked at her with an appealing eagerness. She never knew why she did it, but she spoke.

"John, call Mrs. Carlton."

No one could have told just exactly how it was done, but the new comer in her plain gown was soon seated by Mrs. Graham, and Mrs. Jones's coachman drove off leaving Mrs. Carlton to find Mrs. Wright and express her mystification.

Mrs. Benton had come from Axon. It was an easy matter to be a delegate from Axon, for no one wanted the honor. Axon was twenty miles from any other place. The congregation was small—very small, and the minister's salary if, anything, was smaller still. There was very little if any care for missionary work among the members. They thought they were far enough away to be considered as a foreign element themselves. There was a struggle in that western town to make ends meet all around with out consideration of outside affairs. But Mrs. Benton, the minister's wife, wanted to be a delegate.

She had reason for it. She had lived in Axon twelve years and when the full length and breadth and height of the statement is considered it is comparatively easy to see why she so desired, for living in Axon meant for Mrs. Benton, eating, drinking, sleeping and having her whole being in Axon alone for twelve years of three hundred and sixty-five days each and full twenty-four hours in a day. In brief she knew nothing but Axon. She knew that others about her were as ignorant and she felt that the day had come when she must break the shackles for the whole people.

Starved from her long existence apart from the things that make for interest and break up the dull monotony of living, she had enjoyed every moment of the trip. Her quick eye took in all that came before her, and it was only when she thought of Axon that a twinge of something akin to envy thrilled her as she gazed at her more fortunate sisters—sisters who had lived while she had only existed, and who were filled with interest and plans for the work. She realized fully that she had been out of the world, but she meant to make up for her absence; so under gentle Mrs. Graham's influence she soon found herself entirely at ease, and talking frankly of her lonely Axon life.

Mrs. Jones was not entirely so however. She was seeking in her own inner consciousness the reason which impelled her to take under her hospitable wing one so antipodal to Mrs. Graham in so far as her worldly eyes viewed it. She found out in due time.

"Mrs. Jones," said Mrs. Benton gravely that first evening after an hour of rapt enjoyment of paintings, books and rare curios that adorned Mrs. Jones palatial home, "You don't know—you never will, just what all this means to me. Pardon me if I seem absent-minded, forgetful of etiquette and all that, but I feel that I must not let a moment go to waste; I must take in all I can to last for years to come."

"And I," said Mrs. Jones confidentially to Mrs. Graham, "never thought what all this that surrounds me, to which I am so accustomed, might mean to one shut out from the beautiful. I never thought of others longing as Mrs. Benton for beauty, knowlledge and companionship. I have been selfish, I fear. I confess I just wanted to entertain you alone, but I am anxious now to do all in my power to make her happy as well."

"Sometimes I think we turn our attention too wholly to Borrioboola Gha," laughed Mrs. Graham tremulously, "and forget, in efforts to raise monies and clothing and teachers, that we have an abundance that we can give of that which costs nothing and of which it is just as blessed to give. If I mistake not, Mrs. Benton is teaching us all something. I envy Axon when she returns."

It was only a side incident perhaps in the meeting at Rexford seemingly—this placing of Mrs. Benton—but it was one of those things that make wonderful springs of movements that surprise and delight. Her earnest face, her eloquent eyes, her glowing words, all electrified the meeting. Whether listening to the work as reported from India, from Egypt, or from the far West, whether sitting silent among the workers themselves or dreaming alone, no one who looked on her face could but feel that at least one member had a heart fully responsive to all that had been said. If any delegate had felt inclined to indifference, one glance at her beaming eyes recalled her to the duty of the hour.

Mrs. Graham, who was a magnate in many things, took pains that she should be recognized, urged her to speak, saw that she met everyone. And when she spoke Rexford

knew that the question, "Who is my neighbor?" could be readily answered, and that where charity began missionary work took on a new meaning. Mrs. Jones too surprised Rexford. She threw open her house again and again, and lunches and teas were given without regard to trouble.

"Why, I should be ashamed to mind my four at all," declared Mrs. Gates, "not even if I do make a cup of tea at bed-time for one. I don't have to either, but I rather like to because she worries because I do," she added naively. It is so nice to do for folks that don't demand things of you."

"And my two," said Mrs. Harding. "Why they're the finest kind of company. I'm sorry I did not take more. I could. I'm afraid I made too much fuss about a little extra cleaning. See the cleaning Mrs. Jones must do. I never would have thought she would be so waked up in missionary work."

"And I don't believe," replied Samantha to whom she spoke, "that Mrs. Jones even knows that Mrs. Benton's brown dress is dyed. Mrs. Benton told me herself how she had struggled with herself about coming because she had nothing fine to wear, and how she could not come unless she wore that dress, and how lovely everybody has been to her."

"I think we are finding out hearts rather than bodies or garments," said Mrs. Carlton softly.

That was Mrs. Graham's verdict. When she spoke at the last meeting she referred to the Christly mission in their work to the necessity of heart to heart work in all everyday life and contact, that one might work for the world's salvation.

It was Mrs. Benton who asked for a word at the touching close, and the little woman in her dyed brown suit stood transfigured before them as she told how she had felt that life was so narrow, how she had lost interest in others, and how this meeting had been a revelation to her, how she should go back to do what she could for isolated Axon, for the work she had learned to love through the workers, and how, in short, she had come empty-handed but she should return laden.

"It has been the most delightful, most earnest, most spiritual meeting for years, and I believe it will be the most fruitful," asserted Mrs. Graham to Mrs. Jones as she bade her good-bye, and the two waved an adieu to Mrs. Benton's luminous face framed in the receding car window.

And the fruit soon showed itself. Before Rexford had settled itself back into its old grooves Mrs. Benton wrote of the new life that had come to their church work at Axon, of the accession of new members, of the formation of a live progressive missionary society, of plans laid for further western work. She did not say how it had come about, but Rexford read between the lines. She heard too in time, as did Rexford, of the impetus that had been given to the work of the society at that meeting, of responses to appeals from quarters considered vain to approach, of enlargement that could be traced to that date as the cause, and Rexford felt that it could congratulate itself. There was no question about it. The meeting had been a success.

But there were divers opinions as to the real reason for it. Mrs. Harding contended that Mrs. Jones had set an example in entertaining; Mrs. Carlton thought it must be attributed to the advent of Mrs. Benton; some declared the engineering skill of the committee was the cause; and some said it was the magnate's influence; but Mrs. Jones wrote Mrs. Graham humbly that she felt there had been a divine leading in the whole matter, and that magnate replied that she believed also that the true, helpful, self-sacrificing missionary spirit prevailed in Rexford. Which was it?

The *Independent* publishes extracts from a letter written to a former missionary in China, by a Chinaman which gives an inside view of the state of affairs. He begins by saying, "You ask, 'What is the matter with China?' I answer, that the leaven of Christian civilization is working—some of the very leaven that you helped to plant here—that is all."

"Stand up for Jesus!" in all your dealings,

THE BEST MEMORIAL.

He built a house; time laid it in the dust;
  He wrote a book; its title's now forgot;
  He ruled a city; but his name is not
On any tablet graven, or where rust
Can gather from disuse, or marble bust.
  He took a child from out a wretched cot,
  Who on the state dishonor might have brought,
And reared him to the Christian's hope and trust.
The boy, to manhood grown, became a light
  To many souls, preached for human need
  The wondrous love of the Omnipotent.
The work has multiplied like stars at night
  When darkness deepens; every noble deed
  Lasts longer than a granite monument.

—*Sarah K. Bolton, in Wellspring.*

A THANK-OFFERING MESSAGE.

MRS. MARY CLOKEY PORTER.

WITH the earnest desire that the members of our missionary societies should gain the rich spiritual blessings which result from the giving of a daily or a weekly thank-offering (however small it must necessarily be), and with the hope that they would adopt for the future some plan of giving regular systematic thank-offerings, a form of resolution was sent out in March to the president of each presbyterial, to present to the delegates at the next regular meeting for adoption as a whole, or with any change that might be deemed necessary. The resolution is as follows:

Resolved:—That, as Christian women, living in a Christian land, with the open Bible, and with all the blessed privileges of the gospel, we will *try*, throughout the future, to give to the Lord a set sum as a daily Thank-offering (or a weekly offering on the Lord's Day of not less than ten cents), that through these offerings, our sisters, less favored than we, may learn to love and serve Him.

This is not intended in any sense to have individuals make a *pledge* to give a *daily* or even a *weekly* offering. It is simply to gain an expression from the women of our church, that they will hereafter *try* to give their thank-offerings to God, who "*daily loadeth them with benefits*," in a regular systematic way, rather than to encourage the custom, now so prevalent, of waiting until the close of the year and then give an annual offering.

The spirit we should be careful to avoid in our giving is expressed in the following article taken from *The Helping Hand*. Let it be read carefully and prayerfully by each giver.

HERE IT IS—TAKE IT.

"Here it is, a dollar and four cents all at once for the entire fifty-two weeks of the year. You have the money without further trouble, and I will have it off my mind."

But we do not want you to have it off your mind. That is just the trouble: People want to get the subject "off their minds," and have no more to do with it till next year. Of course, it is easier for you to give all at once, and "be done with it;" but to have your attention taken up with the subject fifty-two times a year is more than fifty-two times better than to have it taken up but once a year. One dollar and four cents at one time for the year with one good wish and prayer of the heart is not so good as two cents each week, with fifty-two good wishes and prayers. If your heart is in it, your prayers are worth more than your money, and if your heart is so little in it that you do not want to be disturbed but once a year, then neither prayers nor money will go for much. One prayer a year will

not know where to find its predecessor.

"Giving money is a part of our religious life, is watched over by Christ and is clearly regulated by the Word. All who believe in a God of infinite wisdom and power must admit that he who created all things and who by the word of his mouth keeps all of his creation in their proper order and place, surely desires order and system, not only in our spiritual life but in our temporal life as well. Every successful farmer, merchant or business man must have a correct financial basis upon which to operate. God desiring our personal financial welfare, as also that of his own cause, has given us a systematic plan by which to dispense that which we ought to place in his treasury; and when we carefully carry out his plan we are sure of the divine blessings being poured out."

Said a Chinese woman at Shanghai to the missionary: "I worship God, but I take a few sticks of incense when I pray; it seems too mean to go before Him with just nothing."

One maid-servant interested all the other servants on her street, with the result that they gave fifty dollars a year to missions. We may have little power as givers, but astonishing power as collectors.—MARGARET E. LEITCH.

A man loses his grip on property when he stands before Christ.—DR. MABIE.

"There was a new church, I have heard, which the sexton was so intent in keeping in perfect order and cleanliness that a spider tried in vain, in all the windows, to keep his web spread out for flies. It was brushed down every week. Finally he spun it across the mouth of the contribution box by the door, and it was never disturbed."

The Ainu of Japan.

Selections from UNION GOSPEL NEWS.

There are about 15,000 Ainu in Hokkaido, Japan, a despised and dying race, driven from the sunny and warm climate of the southern islands to the northern region where snow lies twenty-feet deep sometimes in their villages. Many of them depend on fishing and hunting for a living. It is related that some years a village will turn out all available hands for three weeks at the right season and catch fish enough to give them a living for the entire year. They dry tons of them and export even to China. Seaweed is gathered also, and a revenue therefrom secured.

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In 1876 the Rev. J. Batchelor went to Japan and by a Divine Providence was led to work for this neglected race. He has put their language into print, giving them a dictionary and a New Testament and other helps. He has had the pleasure of seeing three hundred embrace the Gospel of Christ and own Him as their Saviour. He has taken a Christian Ainu and journeyed over Japan, lecturing on the Ainu to Japanese audiences and secured 200 silver dollars or yen thereby, with which he has had erected what is called an "Ainu Hospital Rest" in Sapporo.

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Mr. Batchelor found the Japanese very little interested in the Ainu without desire to show benevolence toward them. The founding of hospitals, etc., have been striking features of the influence of Christianity in Japan, but the average Japanese has not yet learned to love the Chinaman or the Ainu as also offspring of the eternal God. The picture shows this retreat for invalided Ainu, and it shows how reeds may be used even in thatching the roofs, affording shelter in a climate like that of New England, and making a form of architecture at once picturesque and serviceable.

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Christians at Piratori:—The illustration shows the refining influence that Christian faith has had upon the Ainu. This is a reed hut. There are forty-two in the village and all the women and all the children in the villiage are Christians now. The designs upon their garments, which are made of hemp, with velvet braid often, remind you of the work of our Alaskan Indian neighbors. I assure you one of the most impressive small gatherings of Christians whose worship I have observed, was among the sweet-voiced Christian Ainu.

Doukhobors From Tiflis,

The Doukhobors from Tiflis, Russia, are a company of modern pilgrims to the western world which it wrongs no one to name in the same breath with the Pilgrim Fathers. Two thousand of them just a few days ago landed at Halifax, Novia Scotia, on their way to homes which they are to make for themselves in the far west of Canada, on lands given them by the government in Winnipeg. It must have been a touching sight to see these devout minded strangers and pilgrims as they crowded into the forty cars that were to bear them some three thousand miles farther yet from their former homes. The independent religious move-

ment which they represent is clearly one of vital spirituality and power. However inadequately they may as yet apprehend some Christians truths, there is no mistaking the fact that the gospel of Christ has got hold of them; and that, too, with a firm grip. They are Covenanters of a pronounced type, for the sacerdotalism and dead formalism of the Russian or Greek church they had no use. They call themselves Christians of the Universal Brotherhood. They are therefore all equal; children of the one Father. The ritualism they believe in is that of pure life, repentance, prayer, love, thanksgiving, and good deeds. Quakers in England and in this country have contributed generously to aid them in their home-seeking pilgrimage. Several thousand more of their brethren in Russia are expected soon to follow them.—*Exchange.*

Facts —OF— To-Day.

Gleaned for Missionary Societies.

MRS. MARY CLOKEY PORTER.

(Copy on slips of paper to be read as called for by the Leader.)

1837—The first foreign missionary society of the Associate church, (still in existence) was organized at Massie's Creek, near Xenia, Ohio.

1838—The first foreign missionary society of the Associate Reformed Church (still in existence) was organized in the First Church, Allegheny, Pa.

1858—The Associate and Associate Reformed churches united to form the United Presbyterian church.

1872—The General Assembly issued a call to the women of the church "to take a deeper interest in foreign missions."

1874—The General Assembly recommended the women to give of their contributions to establish schools for girls and zenana work in foreign lands.

1875—Mrs. S. R. Hanna, of Washington, Pa., presented a memorial to the General Assembly asking that the women's missionary societies be organized into Presbyterials with a suitable constitution.

1875—The constitution, presented by Mrs. Hanna, met the approval of the Assembly and a Committee of five women, with Mrs. Hanna as chairman, was appointed to assist in organizing congregational societies, with a view to having one in each congregation and the organizing of these into Presbyterials.

1876—Seventy new societies were reported.

1877—The first Presbyterials—Wheeling and Chartiers—were organized.

1878—Xenia, Monmouth and Allegheny Presbyterials were organized.

1881—Eleven Presbyterials and 251 societies were reported to the Assembly.

1882—A meeting of women from various parts of the church was held at Monmouth, Ill., where the formation of a general missionary society was discussed.

1883—Representatives of different Presbyterials met in conference in the First Church, Allegheny, Pa., and decided upon having the Presbyterials, then numbering twenty-seven, united in one general organization.

1884—A permanent organization was affected at Sparta, Ill., under the name Women's General Missionary Society, the same name as suggested by Mrs. S. R. Hanna nine years previous.

1885—A suitable constitution was adopted for the general organization at a meeting in Xenia, O.

1885—A committee was appointed to present a plan for the establishment of a Woman's Board to report at the next annual meeting.

1885—The subject of publishing a monthly magazine was favorably discussed and

sixteen Presbyterial societies reported an aggregate of 1283 subscribers already pledged.

1885—The minutes of the annual convention were for the first time ordered printed in phamphlet form, with the constitution of the Women's General Missionary Society to be appended.

1886—A Women's Board was established, and fifteen managers were elected, the Board to be located at Pittsburg, Pa.

1886—The first medical missionary was sent to India.

1886—The report of the Women's General Missionary Society shows: Presbyterial societies, 32; congregational societies, 469; membership, 13585; contributions, $38,749.

1886—A Presbyterial society organized in Egypt.

1887—Fourteen of the twenty-two women missionaries in Egypt and India supported by the women's societies.

1887—The first number of the Women's Missionary Magazine appeared August 1st, with a list of subscribers numbering 2,300.

1888—The General Assembly transferred to the care of Women's Board the medical mission work in India.

1888—The first time a mission band had a place on the program of an annual convention, at Washington, Pa.

1888—First Thank-offering service held. The offering amounted to $5,919, (of which Mrs. Dr. Clokey, of fragrant memory, gave $1,000.—EDS. MAG.)

1888—Resolved to make the giving of Thank-offerings an annual feature of the conventions.

1888—A charter was obtained for the Women's General Missionary Society.

1889—The first hospital built, at Sialkote, India.

1889—The first home missionary employed by the Board; place of labor, Portland, Oregon.

1889—A book of instructions and exercises for mission bands, entitled "Mission Band Helper" published by the Board.

1890—Sialkote Presbyterial was organized in India.

1890—The General Assembly transferred to the Women's Board the management and support of the Warm Springs Indian mission in Oregon.

1891—The Annual Convention took strong action against the opening of the gates of the World's Exposition on the Sabbath.

1891—A Literature committee was appointed to publish leaflets and helps for missionary societies.

1892—A general secretary was selected to have charge of Junior missionary work.

1892—The General Assembly adopted a resolution to have a representative of the Women's Board to present its work thereafter at their annual meetings, same as the other boards.

1892—A call was issued for a special Thank-offering in observance of the tenth anniversary of the Women's General Missionary Society in 1893.

1892—Thirty-three thousand penny a day Thank-offering boxes were distributed.

1893—The Women's General Missionary Society ten years old.

1893—In ten years Presbyterials increased from 16 to 52; Congregational societies from 335 to 845; membership from 10,593 to 20,444; contributions from $25,371 to $50,904; Thank-offerings from $5,919, in 1888, to $37.027.

1893—Over one hundred contributors to the tenth Thank-offering fund were above seventy years old, one having celebrated her one hundredth birthday.

1893—A general Thank-offering secretary elected.

1894—Fifty-one life members of the General Missionary Society reported.

1894—First Scripture Responsive Service used at the Annual Convention.

1895—The General Assembly transferred the entire medical work in Egypt and India to the care of the Women's Board.

1895—Training schools for Christian workers opened in connection with the Theological seminaries.

1896—Eighteen missionaries supported in the Home field, twenty-five in the Foreign fields, and thirteen among the Freedmen.

1896—Agricultural Industrial work opened at Prairie, Ala.; 627 acres of land purchased.

1897—Women's Missionary Magazine ten years old. Number of subscribers over 5,000.

1897—Tenth Thank-offering of $17,585. Amount given in ten years, $130,709.71.

1897—Forty-eight Presbyterials report Junior organizations.

1898—Number parsonages aided in building since first in 1888, thirty-five.

1898—Egypt Presbyterial reports 10 societies, 406 members; contributions, $246,00; Thank-offering $24,00.

1898—Sialkote India Presbyterial reports 10 societies, 192 members; $73,00 contributions.

1898—Thirty-seven women missionaries supported in the foreign fields.

FOREIGN NEWS BUDGET.

MRS. MARY B. REID, Foreign Secretary.

Egypt.

Mrs. White writes from Monsurah:

How often we are called to weep with those who weep. This time the Angel of Death has entered the circle of English friends here. One of the English ladies of Monsurah was called home two weeks ago. Ever since she came to Monsurah as a bride, about five years ago, she has been a kind friend to the missionaries. She will be greatly missed by us as well as by a large circle of friends of various nationalities.

The English consul and his wife have also been called to give up one of their dear little boys. He was at school in England. A cablegram came telling them of his serious illness. In a few hours another one came telling the stricken parents that their little one had gone back to God who gave him. We have been glad to see the Christian resignation the parents have manifested in this time of sorrow.

A bazaar, under the auspices of the English ladies of Monsurah, was held last month for the benefit of the poor of our city. We were given thirty dollars of the proceeds to distribute among the needy, for which we are very grateful.

Mrs. Harvey tells of accessions to the church at Sinoris, also of closing exercises of Girls' Boarding School at Cairo;

There were ten—nine men and one woman, received into the church in Sinoris, Egypt, at their January communion.

The closing exercises of the Girls' Boarding and Day school, of Cairo, passed off pleasantly on Feb. 4th. Fourteen girls having finished the course of study received diplomas We were honored by the presence of our Consul General, Mr. T. S. Harrison, and his secretary, Mr. Alexander Harvey. All seemed well pleased with the essays and orations of the girls. Several of the graduates are already engaged as teachers. Miss Kyle received into her school last week seven Moslem girls, and four Moslem young men were present at Mr. Hunt's Bible class last night.

There has never been a time when there were more, if as many, inquiries from among the followers of the false prophet, as at present. Mohammed Hafez is very earnest and bold in talking to his Moslem friends and is a very able expounder of the Bible.

Miss A. Y. Thompson gives glimpses of Mohammedan life:

Sometimes one gets a glimpse into the home life of Mohammedans that discloses the effects of their religion in the heart and conduct. A woman speaking of her neighbor said, "Why did she try to help her husband make and save money. Did she not know that he would divorce her as soon as he had money, and marry some one else." The young woman who had been divorced and brought back by her husband said, "You do not know what a husband may say the next time he comes into the house. Perhaps he will say, 'You are divorced.' So it is the best way to get out of him all you can." This is certainly different from the feelings of most United Presbyterian wives in our native land. May we help to bring the gospel to the men and women both; for both must be elevated before there is unity of heart.

Just now there is a case of a Moslem who wishes to profess his faith in Christ by baptism, but his wife is very much opposed to the Christian religion, and he does not know what to do. I took a teacher to her two weeks ago, who has been teaching her Bible verses, etc., and she has brought her to the church twice. He asked me yesterday what he could do about his two nice children in case she left him. I told him to have faith that God would soften her heart, and to be patient and pray much for her. Will you not pray for women like this one, and for men who feel they may lose all for Christ.

Miss Dorcas Teas gives news from Asyut:

This is a beautiful morning. All nature seems rejoicing. The numerous birds chirping in the branches of a large tree near my window seemed calling to me long before sunrise, "It is high time to awake and get to work." Poor human nature urged a little more sleep.

Alas! the subtle tempter never gains an easier victory than when he comes to one as angel of rest or sweet sleep. After rising and spending a quiet half hour, we are prepared for the duties of the day.

But this is for the News Budget. The hospital would naturally be the first thing for me to write about. I have not needed to write much about it of late as others, my co-laborers in work, have from time to time been contributing interesting bits of news about the medical work, which shows how much it is appreciated. At present we are looking forward to the purchase of a site for a new building. Our old house has served, and is serving us as well as could be expected, but as the number of patients increases, the need for better accommodations for them increases accordingly.

A few weeks ago all the ladies of this station met one afternoon at the house of Mrs. Dr. Henry to sew garments for hospital patients, and also

make bed clothing. A few days afterwards I received an urgent request from a native Christian lady, the wife of a wealthy man in our Asyut church, for all the sewing we could give her. We sent her ten dresses for convalescents, beside a large bundle of garments for those who are in bed. In due time all were returned neatly finished. I need not say we were rejoiced over this act of kindness, as it shows that the good hand of our God is working upon the hearts of this people.

As I write dear little Ralph Henry comes toddling through the open door into my room. He gives me a kiss and runs away. We are very thankful that he has been brought through another attack of pneumonia, which, though not so severe as last year, made us extremely anxious about him, on account of the weak condition of his frail little body.

Busy preparations are now going on for the departure of Dr. and Mrs. Henry. Very pleasant have been the past two years of work with these dear friends and associates, and we find ourself dreading the separation, which will be a real breaking up of family ties. Hope, however, cheers us that they will return (D. V.) to their beloved work in this field strengthened by a period of rest in the home land. May the dear Father guard and keep the dear ones who must be left behind them. Missionary life is not easy when it comes to the separation of parents and children, and we deeply sympathize with those who are called upon to pass through the trying ordeal.

Dr. and Mrs. McLaughlin will take the house and work of Dr. and Mrs. Henry as they depart. We are glad to say that Mrs. McLaughlin is steadily improving in health, and the prospect is daily brightening that she may be spared to work many years beside her husband.

I must not close without a passing notice of the recent addition to our Asyut circle, viz: A young son in the family of Professor McClenahan. Not long ago God called Mrs. McClenahan to suffer ths loss of a dear sister, from whom she was separated by miles of land and leagues of sea by coming to this mission field. Now only that mysterious river, which we all must cross ere we enter the full enjoyment of the Saviour's presence, rolls between them. To comfort the bereaved sister, God has given a dear little life into her hands. May the little one be spared to be a blessing to the needy world to which he has come.

India.

A brief letter from Miss Embleton, dated Calcutta, Mar. 9, stated that Miss Logan and herself were waiting here to take ship two days later for the home country by the Pacific route. They expect to reach Vancouver about April 26th. We hope the voyage may be a quiet, restful one, especially to Miss Logan, who stuck to the district work until the last moment, and was consequently a good deal worn out at the time of starting on the long journey. The other missionaries coming home this spring are Rev. and Mrs. E. L. Porter and Rev. and Mrs. W. T. Anderson. These expect to sail from Bombay, March 31, and to reach Philadelphia some time the first of May. Miss Henrietta Moore tells of farewells to Miss Logan.

At the last meeting of the Junior society, which has been under her care, speeches were made by the children. A peculiar brass dish was given her and an address written in gold. At the close of the meeting every one was served with sweets. The women also had a "jilsa" and gave her a suit of clothes to take home with her. Several dinners were served in her honor.

Miss Laurella Dickson writes:

We are out in camp for the second time this winter. Miss White, Rev. and Mrs. McConellee, the children, with myself, make up the foreign party. We have three native Christian men and two women with us as helpers. This district has not had much itinerating done in it, and there are no Christian villages. The work is not so interesting as it might be if there were some Christians; it is wholly among the heathen.

We see some interesting sights however. There are a lot of soldiers camped near us. Today we saw an elephant battery pass along the road and afterwards the huge animals came down to the run to bathe in the water.

Everything in Pindi seems to be running smoothly. Gordon College is flourishing and the orphan girls we had with us last year have been sent to Sialkot to the Girls' Boarding school. They don't look much like famine children now.

As the most of the India friends are in camp at this season and far from post-office points, news from this field is somewhat scarce. As the heat is becoming great, all will soon be back at work in the centre stations and more regular communication will be established.

YOUNG PEOPLE'S DEPARTMENT.

The Preaching of Betsey Lee.

(RECITATION.)

Betsey Lee was poor and old;
Through summer's heat and winter's cold,
Like a policeman on his beat,
She daily trod the crowded street.
Sometimes she offered homemade wares
To travelers on the thoroughfares;
Sometimes she asked in stately halls,
Where priceless paintings decked the walls,
For honest work, whereby to earn
A loaf of bread; or she would turn
A willing hand to aid distress;
Thus many lives did Betsey bless.
Year after year 'twas much the same,
Except that she grew deaf and lame,
Yet always honest, faithful, true.
The dwellers on the street all knew
That Betsey Lee would sooner die
Than beg or steal or tell a lie!
Full many gave her kindly words,

Which, I am sure, in heaven were heard;
And many a one who passed her by
Wondered that she should never sigh,
While every day the rich and great
Lamented o'er their bitter fate.
They wondered, too, why Betsey Lee
In everything some good could see!
Some thought it strange that Betsey took
Her chief delight in God's blessed book;
Why she on Sabbaths always went.
To church, and there, with heart content,
Communed with God; nor had a care
That others passed her with a stare
Because her clothes were not in style!
She heeded not their sneering smile.
I'll tell you why: Long years before,
Down to the river's winding shore,
Where wretched hovels filled the square,
And oaths and curses rent the air,
A missionary came one day,
To sow some seed beside the way.
A thoughtless crowd it may have been,
Of rogues and roughs and river men—
About the same as by the sea
Our Saviour taught in Galilee.
I know not whether many heard,
And learned, that day, to love God's word;
But this is certain: from that hour
Poor Betsey knew the Spirit's power;
From that day lived the gospel plan
Of love to God and love to man.
Now Betsey wasn't learned at all;
But she could spell out, on the wall,
The golden texts the teachers wrote,
And all those texts could rightly quote;
Though when the words were hard and long,
She sometimes got the meaning wrong.
And Betsey's heart was warmed and cheered
When short and easy words appeared.
The text she loved best of all
Was very short—the words were small—
'Twas this: "Go ye and preach." Said Betsey Lee,
"That's plain and simple, just for me."
So day by day, as Betsey went
About her work, she preached content—
Preached faithfulness and love and hope
Her every act for Jesus spoke.
She didn't wait for sunny days;
'Mid storm and cloud she sang God's praise.
Her life the sermon was she preached,
And many a heart her gospel reached.
If poor old Betsey Lee could tell
The story of the cross so well,
With scarce one talent in her power,
With poverty her only dower—
Pray what will Jesus say, when we
Before our Judge meet Betsey Lee?

Beware, after God has given you success, lest you become proud of it, and Peter-like, attempt to walk in your own strength.—*Ex.*

Ruth of Micronesia.

By Mrs. Sarah J. Price, of Ruk.

About twenty-four years ago a little baby girl opened her bright eyes and looked around on the island of Uala in the Ruk lagoon. It was not to much of a heritage that she had come. A hut without sides, thatched overhead, the ground for a floor, and filled to overflowing with the children who had come before and the numerous relatives who lived with the father and mother in this rude home. She was not troubled with clothing, and had plenty of care and attention; so the days of her childhood glided by very much as the life of a little animal.

As she grew older she was playing one day with some other children in the sand on the seashore, when they saw a boat approaching. "Who is that?" the children cry. "Oh!" said a man standing by, "that is the missionary, and he will kill you children if you don't get out of the way." At these cruel words the children fled like frightened deer to the underbrush, where they peeped forth at good old Moses, the native teacher from Ponape, who had come along to bring the gospel to these islands.

Months went by, and the children learned that Moses so loved them and would not hurt them, but, on the contrary, had come to teach them. In time the white missionary and his wife, Mr. and Mrs. Logan, came to live on this island, and little Fitr-a-fitr, or Scissors, as her native name meant, learned more of the new doctrine, and she liked it.

When Mrs. Logan started her school for girls at Ruk, Ruth, as she was named after she became a Christian, was one of the nine girls who first came into the school. She was now a girl about twelve years old, quick to learn, bright in everything, but willful at times, and having a high temper as so many of the native girls do. Chilion, one of the young men in the training school, after a few years chose her for his wife, and notwithstanding much opposition from her family, they were married on board the little schooner Robert W. Logan, which was to take them to Oniop as teachers. They were

at this island about eighteen months, when they grew homesick and returned to Ruk on one of the little trading vessels which ply in those waters.

It was thought best at that time to take them again into the training school, so they went back to live among Ruth's people. Here for many months they lived pure, good lives in the midst of such vileness as we cannot even imagine. When my husband and I went to Ruk, in 1894, Chilion and Ruth came to help us in our work; Chilion to milk the cows and do the washing, and Ruth to help me in the house. From the first she won my heart, she was so quiet and ladylike, so different from most of the native women. As the years went by and the two dear babies came to brighten our lives, it was Ruth who was my willing, faithful helper. With a deftness remarkable for a native she helped care for the little ones and learned to do the many things about the house which would relieve me from care. She it was who learned to get the breakfast, that I might rest in the morning, and to make the bread because it was too hard for me, and a thousand other little things which no one else could do. When the dear babies were laid to rest, just one year apart, Ruth's sorrow was as great as was ours, for she alone had been allowed to share in the care. Do you wonder that I grew to love her as my own child, since she had filled a daughter's place to me?

When we moved from the old place on Uala to the new one on Kinamue Ruth's friends were determined she should not go with us. Chilion was undecided and Ruth's mother and brothers pleaded with her not to leave them. Their home was a mile or two from our place. I felt that if they stayed and we went, leaving them, there was great danger of their being overcome with the sin and heathenism which were all around them, and I could not give them up. Night and day I besought God to keep and save them, and he heard and answered. They decided to go with us, and from that day to the day she went home to her reward, Ruth was our strong helper in every good thing. Chilion has been at the head of our day school for over a year and is a most efficient helper. When it was decided that I should return to America, I dreaded to break the news to Ruth, for I knew she would sorrow deeply.

One day when up in my room I told her all, and she clung to me, crying as if her heart would break. "Oh, Mamma Price! how can—how can I let you go?" was her cry over and over again. Finally I said: "Ruth, I left my child in America to come to you. All these years I have been loving and helping you; cannot you let me go for a while? She wants me. After a little I will come back to you and be with you always." "Yes," she said, "I can." And from that day no murmur escaped her lips. She helped me in every way possible to prepare for the journey, She wrote to the one in America, "I am sending Mamma Price home to you because I know you want to see her. I am glad because I know you will be happy." The young people from our school accompanied us aboard the Morning Star, and the girls sang in English, Ruth leading them, "God be with you till we meet again."

With Ruth that meeting will be at Jesus' feet in the bright world above, for three weeks after I left she went to the Saviour and the two dear little white babies she loved so much. She was taken with an influenza, then prevalent in the islands, and was ill only a short time. From the first she said she did not want to take medicine, since she wanted to go to Jesus. Her continual prayer was, "Pray for me that I may go to Jesus." Mr. Price wrote that the light on her face was wonderful when they talked to her of Jesus. Her friends came, determined to take her home, and it is thought the excitement caused her death, as she screamed and cried whenever they spoke to her about it. They were finally induced to go without her, and she was removed into the house of Mrs. Foster, that she might be better cared for. She sang the hymn, "Is There One Prepared for Me?" and "The Home of the Soul." To the last she was glad and happy in going to be with Jesus. No fear, no dread—perfect peace. This is what the gospel of Christ does for these lit-

tle ones in the far-away isles of the sea.

Ruth's happy going home made a deep impression on all around her. Mr. Price said: "It is worth our coming to Micronesia to have held and helped Ruth." She was laid to rest beside the babies on the beautiful hill overlooking the sea, but I love to think of her, redeemed, washed white in the blood of the Lamb, a jewel in his precious crown. We who live in the homeland cannot appreciate what it means to live such a life and die such a death in a heathen land; but our Father knows. "He also that had received the two talents came and said, Lord, thou deliverest unto me two talents; behold I have gained two other talents beside them. His Lord said unto him, Well done, good and faithful servant. Thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."—*Missionary Herald.*

Convention Catechism.

1. For what does W. G. M. S. stand?
2. What is its object?
3. Of whom is it composed?
4. Define these terms: officers, delegates, life members.
5. Name the officers of the W. G. M. S. for 1899.
6. How long do the president, 1st vice president and second vice president usually hold their offices?
7. How long have Mrs. Mary W. Porter and Miss Sloan held their offices?
8. Where was the W. G. M. S. of 1899 held?
9. How often are these meetings held?
10. How many have been held?
11. Name the places and presidents of each W. G. M. S. in order.
12. How many department secretaries report at each W. G. M. S.
13. Name the departments and their respective secretaries.
14. How many Missionary Magazines have we?
15. Who are their editors and where are they published?
16. Are Junior societies entitled to representation.
17. Name again the Junior secretary.
18. What parts on the program did Mrs. Ferguson, of Newton, Ia., and Mrs. Cook, of Washington, Ia., have?
19. Does the W. G. M. S. have a Thank-offering service?
20. What amount was given as Thank-offering at this convention?
21. Who contributed this Thank-offering money?
22. How many missionaries were present?
23. Name them and tell from what field they came?
24. How many mission fields, Home and Foreign, have we?
25. What is the United Presbyterian Woman's Association?
26. Name its branches of work?
27. Who gave its report?
28. Who is Dr. W. W. White who addressed the W. G. M. S. on its last evening?
29. Where is the next W. G. M. S. to be held?
30. Who are its officers for the year 1899 and 1900?

Leaders could give this list of questions to Juniors previous to meeting and see what per cent. of answers could be brought in, allowing them to get answers wherever they can, or from whomsoever; only they must fill out blanks in their own hand-writing.

Exercises of the day might consist of songs sung at the convention, readings used in the various devotional exercises, and papers written on such topics as:

1. What was said about Khartoum?
2. What was said about new hospital?
3. What was said in the "Open Hours?"
4. Stories told by the missionaries.
5. What was said at the Junior Conference?
6. Subject and a review of the President's address.
7. Subject and reviews of other addresses.
8. What did Dr. White say?

MRS. A. M. CAMPBELL.

Princeton, Ind.

"Christ gives more than He asks."

EDITORIAL.

Annual Meeting.

Anticipations of coming events bring recollections of past pleasures. As we look forward to the W. G. M. S., so soon to convene in New Castle, Pa., we find our thoughts travelling back to the pleasures enjoyed less than a year ago, and which are still fresh in our minds. To those of us to whom the convention at Cleveland was a first experience of its kind, the enjoyment was more keen, and the experience more novel, perhaps than to many longer in the service; yet none could find themselves in such an atmosphere, even if it were a yearly experience, without a strong desire to enjoy again such a "feast of good things."

We look forward with much pleasure to another such opportunity—one in which we are to receive new life and inspiration in the Master's work; one in which will be created a firmer bond of love and fellowship, of good will and service, among the members; one in which will come to every individual that feeling of deepest consecration which will result in greater effort and more efficient striving to do His will.

And may we not as individuals ask ourselves what this opportunity will mean to us who are to attend? It will mean much if we will but keep in mind that upon each one devolves an obligation. Untiring efforts have been spent in preparation of the program, and in the endeavor of the officers of the different organizations to make the convention a success in all particulars. Does it all end there? No; you and I have our part. We are apt in contemplating attendance to ask ourselves, "How will the convention help me?" May we not ask, "How can I help the convention?" If we go with a spirit of mere "getting," then our gain will be small and we shall miss the blessing that would otherwise be ours. "The giving that counts, is the giving of one's self." *Give* your hearty co-operation, your sympathy, your patience, your ready and prompt attendance at all sessions, your prayers for each and everyone who has for the past year striven to the utmost of her power to make the convention a success and to give to you and me that which will uplift and stimulate. Give yourself and the blessing will be yours.

Let this be a time of rejoicing also, in this year of jubilee. Let us not lose sight of what "God hath wrought." Last year many of our women carried heavy burdens while in attendance at the convention. Farewells were said to loved ones who were about to take up their country's cause, but these women never faltered though their hearts were heavy, but went right on with the Master's work. Surely in this meeting which closes the work of this century we can proclaim a thanksgiving time. May we not then manifest our love and gratitude to Him, by taking this opportunity to pledge ourselves for more willing service, for greater effort and more thorough consecration to the work which Christ gave us to do when he said, "Go *ye* into all the world and preach the gospel to every creature."

AMY REDDALL LOGUE,
Second Vice Pres., 1899.

Washington, Iowa.

SIXTEENTH ANNUAL MEETING

OF THE W. G. M. S. OF THE UNITED PRESBYTERIAN CHURCH, MAY 9–12, 1899, NEW CASTLE, PA.

Officers.

Mrs. S. V. Kyle, President.
Mrs. W. J. Buchanan First Vice President.
Mrs. J. R. Logue, Second Vice President.
Mrs. Mary W. Porter, Secretary.
Miss E. J. Sloan, Treasurer.

Programme.

TUESDAY, 7:45 P. M.

Mrs. J. R. Logue, Second Vice President, Presiding.

Devotional Service. The Precious Things of the Bible.

Address of Welcome.

Response and President's Address.

Announcements and Reception.

WEDNESDAY, 9:00 A. M.

9:00. Morning Worship; conducted by Mrs. A. F. Kirkpatrick, Tacoma, Wash.

9:15. Report of Committee on Credentials. Roll Call. Minutes. Appointment of Committees.

9:45. Report of Secretary of W. G. M. S.

10:00. Report of Treasurer of W. G. M. S.

10:15. Report of Standing Committee.

10;30. Our Literature; Mrs. J. A. Grier, Secretary.
10:45. Season of Prayer.
10:55. Our Foreign Work; Mrs. W. J. Reid, Secretary.
11:10. Report of Secretary Magazine Committee.
11:25. Report of Treasurer of Magazine Committee. Business.
12:00. Adjournment.

WEDNESDAY, 1:45 P. M.

1:45. Devotional Service; Mrs. N. L. Heidger, Delancey, N. Y.
2:00. Minutes.
2:10. Our Work Among the Freedmen; Dr. C. Jane Vincent, Secretary.
2:25. Address—The Little Girls' Home at Knoxville; Miss Margaret McDill, Knoxville, Tenn.
2:45. Our Junior Work; Mrs. N. W. Stevenson, Secretary.
3:00. Junior Missionary Conference; conducted by Mrs. John Ferguson, Newton Iowa.
4:00. Open Hour. 5:00. Adjournment.

WEDNESDAY, 7:30 P. M.

7:30. Praise and Thank-offering Service; Mrs. W. T. McConnell, Turtle Creek, Pa.

THURSDAY, 9:00 A. M.

9:00. Devotional. "Like Minded with Christ." Phil. 2:2; Mrs. Peter Swan, North Bend, Neb.
9:15. Roll Call. Minutes.
9:30. Church Extension and Parsonage Work; Mrs. G. W. McDonald, Secretary.
9:45. Our Home Mission Work; Mrs. H. C. Campbell, Secretary.
10:00. The Thank-offering; Mrs. Mary Clokey Porter, Secretary.
10:15. Prayer.
10:20. Report of the United Presbyterian Women's Association.
10:35. Report of Committees—Place of Meetings, Nominations, etc. Election of Officers and Members of Women's Board. Miscellaneous Business. 12:00. Adjournment.

THURSDAY, 1:45 P. M.

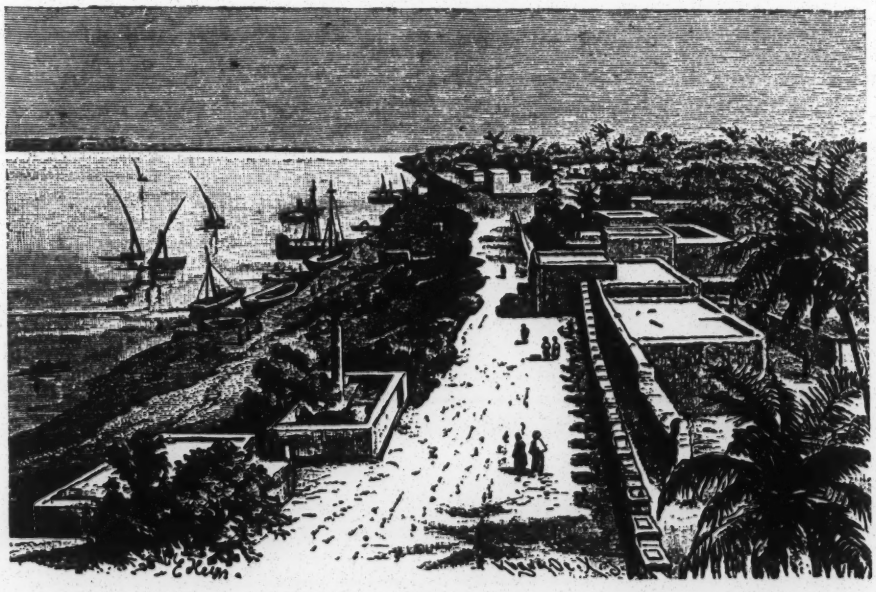
1:45. Devotional Service. Obedience. John 5:30; Mrs. A. B. Dickie, Pardoe, Pa.
2:00. Minutes.
2:05. Address—Our Young Women, Their Work; Mrs. Wm Cook, Washington, Iowa.
2:20. Missionary Conference. Address—The Nineteenth Century, What God Hath Wrought; Mrs. J. P. Sharp, Philadelphia, Pa.
2:35. Testimonies from the Missionaries present.
3:35. Thanksgiving Service.
3:45. Address—The Twentieth Century, Its Possibilities; Mrs. T. H. McMichael, Cleveland, O.
4:00. Open Hour. 5:00. Adjournment.

THURSDAY, 7:30 P. M.

7:30. Devotional Service; Miss Jennie Wallace, Sewickley, Pa.
7:45. Minutes. Offering.
8:00. Address; Dr. W. W. White.

FRIDAY, 9:00 A. M.

9:00. Devotional Exercises. Minutes. Report of the Committee on Resolutions. Unfinished Business. Closing Service. Adjournment.



KHARTOOM.—FROM "THE FLAMING TORCH IN DARKEST AFRICA."

Book Review.

"THE FLAMING TORCH IN DARKEST AFRICA."

In these days when the world's attention is fixed upon the political events in Africa, a volume dealing specially with that continent is likely to find readers. Now should such a work be any the less interesting because it is concerned chiefly with the history of Christian missions in that strange, vast land whose population is estimated at

two hundred and ten millions of persons, the great majority of whom sit sad and enchained, devoid of the true liberty? Bishop William Taylor, who, through fifty-five years, has acted as a mission-organizer in various parts of the world, has given, in his recent book, "The Flaming Torch in Darkest Africa," published by Eaton and Mains, New York, a very comprehensive, though necessarily not very detailed, account of evangelical missionary efforts in Africa. Beginning with an historical sketch of the various foreign incursions and tours of discovery made thither in former times—invasions not by any means of a missionary character—he brings his readers down to a later day when the names of Livingstone and Stanley greet our eyes. Bishop Taylor proceeds then further to give brief outlines of the various missions in that land, dwelling, as is natural, more particularly upon those enterprises with which he himself has had personal connection. His name is familiar to us as being that of the great missionary bishop of the Methodist Episcopal church, and the one who specially advocates the establishment of industrial missions, deeming such useful, primarily to the converts, and incidentally to the missionaries themselves. Much may be said in favor of this system, though perhaps Bishop Taylor's ideas might seem a little extreme. Certainly such methods have been very successful in the African field.

Perhaps United Presbyterians will be specially interested in the reference made to our own Egyptian mission, of which the venerable Bishop speaks kindly. The last chapter also will be found thrilling, and at this time specially instructive, in its account of "The Cross in the Soudan."

Any one who desires to have a general survey of the African continent as a field for evangelization cannot fail to be enlightened by the perusal of Bishop Taylor's book. And if there be some who do not feel such a desire burning in their hearts, these would do well to read this volume in the hope that their coldness may be banished, as they learn of African darkness and the Gospel Sun. MARY H. WILSON, Xenia, O.

Suggestion.

A pretty leaflet, issued by the Women's Board at considerable expense, and prepared by Mrs. Jeanette C. Alter, entitled, "The People of the United States for the Use of Junior Missionary Societies," answers many questions and puts the status of work among the Indians very clearly. If Junior leaders make this leaflet a study in their work, Juniors will soon be convinced that there are "good Indians" beside "dead Indians," and that the gospel is a power of God unto salvation, even to the Indian.

"In no one respect is church unity so desirable as in mission fields and mission work. The foes of Christ, whatever differences, stand together in their opposition to the Christian faith. There is no break in their ranks. They mass their forces to break down and defeat all efforts at a world's evangelization and redemption. What a lamentable blunder, if not a crime, that Christian disciples should show a divided front, and often a dissentient spirit, even in missionary operations."—*Missionary Review.*

The American Sabbath-school Union.

The American Sabbath-school Union, whose headquarters are in Philadelphia, with Morris K. Jesup of New York as president, will, on the 25th of next May, celebrate its Seventy-fifth Anniversary in Philadelphia. The Academy of Music, one of the largest auditoriums of the city, has already been secured for the meetings. No pains will be spared to make this one of the greatest gatherings of the kind ever held in this country.

This is the oldest and largest Sabbath-school missionary society in America, having for its field of operations the whole United States, and has organized over one hundred thousand Sabbath-schools during its seventy-five years of work.

"Pennies may be necessary in the business world, but they were never designed for the Lord's treasury, unless they come from the hands of the very poor."—*Midland.*

Twelve Reasons for Not Attending the Missionary Meeting.

By Mrs. W. H. Bixler, Hagerstown, Md.

First.—"The cares of this world," so all-absorbing that there is no time to care for the world to come.

Second.—"The deceitfulness of riches"—always persuading people that they are poor. The missionary society is always asking for money, and though we would like to be like Christ in some things, there are not many who want to be as poor as he was.

Third.—"The pleasures of this life"—so exciting to a fanciful imagination that spiritual joy seems dull in comparison.

Fourth.—"Love of ease"—sweet laziness, that is utterly antagonistic to the task of dressing for an afternoon church meeting.

Fifth.—"Indifference"—the devil's chloroform, that puts one to sleep so quietly that the sleeper is unaware of its influence, but results in death as certainly as murder.

Sixth.—"Fear"—not a godly fear, but a cowardly fear. Persons who attend missionary meetings are sometimes asked to sing or read or pray or do something else to make the meeting helpful, and many are afraid to do that, though it may be that when dust returns to dust the Spirit will give answer to the Master: "There, in the dust of earth, thy talent lies buried."

Seventh.—"I have married a husband and therefore I can not come—he doesn't believe in missions anyway, and it is my first duty to please him—God next."

Eighth.—Mothers with their children are not expected to come to missionary meetings. It is better to stay at home with them than to take them to the meeting, even if Jesus does love to see them there, and especially blesses the little ones who are brought to him.

Ninth.—Old people are not expected to come. It is too hard for them, though perhaps they may not have many more opportunities of serving the Master here.

Tenth.—Those with whom life has reached high noon can not come either, because they are too old for the Young People's Society, and not old enough to want to belong to the Woman's society; so, of course, the Lord does not mean them to help spread his Gospel.

Eleventh.—Then there is the weather. It is always some kind of weather—warm weather, or cool weather, or damp weather, or cloudy weather, or fair weather—and many people can not stand being exposed to the weather.

Twelfth.—The Master's will. When he says "Stay," it would be a mistake to go.

Twelve Reasons for Attending the Missionary Meetings

By Mrs. M. L. Byers, Hagerstown, Md.

First.—"Go ye into all the world and preach the Gospel to every creature." As disciples of Christ we should make, in a certain sense, a personal application of this command, and attending the missionary meetings will be an aid to our fulfillment of it.

Second.—Where two or three are gathered together in my name, there will I be with them. If we desire to be in the spiritual presence of Christ, we can carry this promise with us to the meeting, feeling assured of its fulfillment, if upon our part the conditions of the promise are carried out.

Third.—Paul's teaching—to do good, and communicate, forget not. Communicate—another reason for attending the meetings. We need the communication for our spiritual advancement.

Fourth.—Grow in grace. How shall we grow in grace, except by using all things that help that growth? Attending the missionary meetings in a proper spirit, is a means we dare not slight.

Fifth.—Our intellectual growth is also advanced by attending the meetings, because we are brought in contact with minds superior to our own.

Sixth.—We all need Christian culture. There is no place that affords better opportunities for Christian culture than well conducted missionary meetings.

Seventh.—In studying the work of missions generally, we lose much of sectarianism, and take a broader view of methods and means.

Eighth.—Our presence is an incentive

and example to others.

Ninth.—By attending the meetings, we are prepared to act intelligently in the performance of our duties to the church of our adoption.

Tenth.—They deepen our interest in the part of the work devolving upon our local church, and arouse a deeper and keener interest, and a more heartfelt sympathy in our pastor's labors.

Eleventh.—They bring us into social intercourse with those we rarely meet at other times. To many Christian women they are what the social functions of society are to others.

Twelfth.—They give us an hour's rest from the cares and worry of housekeeping, and thoughts outside the monotonous routine of domestic life, for which we should attend the meetings to give thanks for their institution.—*Lutheran Journal.*

June Programme for Missionary Societies.

Let the June meeting be rather informal, prolonging the echoes from the May meeting at New Castle.

Begin with a prayer service and end with a praise offering.

Have one paper on the programme subject of the General Society, "The Nineteenth Century, what God hath Wrought"—or one on "The Twentieth Century, its Possibilities." Get as full reports, verbal or written, as possible, from the General meeting.

Dr. Wilbur Crafts stated that the great leading idea of Christianity in the twentieth century would be "The Kingship of Christ." That idea has been strongly illumining the closing years of this century, and we may believe will break in full glory in the next.

Close with the 21st psalmn, 11s, two verses. "Now the King in thy strength shall be joyful, Oh! Lord." S. McD.

Annual Meeting—Hotel Rates.

NEW CASTLE, PA.
April 14, 1899.

For the benefit of visitors to New Castle during the W. G. M. S. Convention, we send hotel rates for that time. General prices, $2.00 per day, or $1.00 for lodging and breakfast. One excellent hotel near place of meeting is $1.50 per day, or 85 cents for lodging and breakfast.

MRS. W. N. AIKEN, Sec. Local Com.

Annual Meeting—Reduced R. R. Rates.

Reduced rates to the Annual Meeting have been granted, on the certificate plan, by the following passenger associations.

TRUNK LINE.—Covering Niagara Falls, Buffalo, Dunkirk and Salamanca, N. Y.; Erie, Pittsburg, Pa.; Bellaire, O.; Wheeling, Parkersburg and Huntington, W. Va., and points east except New England.

THE CENTRAL.—Bounded on the east by Pittsburg, Salamanca, Buffalo and Toronto; on the north by the line of and including points on the Grand Trunk Railway, from Toronto to Michigan, thence by Lakes Huron and Michigan to Chicago; on the west by Peoria, Keokuk, Quincy and Hannibal, St. Louis and Cairo; on the south by the Ohio River, including points on either side of the river.

The Western Passenger Association has not granted the reduction. Those coming from that territory will consult their local agents as to the nearest points in the Central Passenger Territory where the reduction begins.

In order to secure reduced rates, there must be 100 railroad certificates reading for tickets over the terminal lines to the meeting point, showing 100 persons have actually been in attendance who have purchased the proper tickets to the meeting.

Certificates showing purchase of tickets for more than seventy-five cents will be counted. In purchasing tickets you should ascertain from the ticket agent what portion of the journey can be covered by the certificate obtained from him, and procure certificate filled out to correspond with the tickets purchased. Certificates which show the purchase of the tickets not earlier than three days prior to the opening date of the meeting, or which show the purchase of tickets during the first day of the meeting, may be honored, if presented not later than three days after the date announced as the closing date of the meeting. Sabbath is not counted as a day in any case.

The concession will apply to all who attend, whether delegates or not.

MISS E. D. BROWN, R. R. Sec'y,
Craft Ave., Pittsburg, Pa.

STUDIES FOR MISSIONARY SOCIETIES FOR 1899.

June—The Flotsam and Jetsam of the "May Meeting."

July—The Great Harvest-field—the World.

August—Young People in Missions.

September—Our Own Educational and Medical Work, Foreign and Home.

October—Growth of Protestant Rule During the Century and Relation to Missions.

November—"A New World"—Africa," and the Freedmen.

December—"The King of Glory," Thou art the King of glory, Oh! Christ.

REPORTS, Etc.

April Report of Women's Board.

The regular monthly meeting of the Board of Directors of W. G. M. S. was held on Tuesday April 4th, the full membership of the Board was present.

Foreign secretary reported many letters received during the month. Dr. Johnston writes that the missionary year has been changed from January 1st to May 1st. Miss Embleton and Miss Logan are on their way home. Miss E. D. Anderson writes of the provision made for the orphan children, and Miss Dickson that the famine children are much improved.

Home secretary reports from the missionaries under her care. The weather has been very cold in the West. Miss Thompson, of Chicago, has been presented with a set of Henry's Commentaries in acknowledgment of her services; reports a W. M. society of forty members at Ravenswood. All the reports are of an encouraging nature.

The Finance committee recommended that in view of the appeals made by the commission appointed by the General Assembly to raise the debt of the church, our treasurer be authorized to pay over the sum of $1,500 to pay the back salaries of Home missionaries.

Freedmen's secretary reported a conference of Bible workers, to be held in Knoxville. Reports from the farm and other points discussed. Annual reports not yet received.

Church Extension secretary reported the payment in full of loan to Boyden, Iowa, being the first loan matured under our present arrangement. A great deal of business transacted during the month.

Junior secretary reports 5150 subscribers to the Junior's magazine.

Thank-offering secretary reports having sent 31,273 Thank-offering envelopes, 19,454 responsive services, 5610 senior and 1793 Junior Thank-offering boxes.

Treasurer reported receipts for March, 4,760.19; disbursements, 3,880.00.

MARY W. PORTER, Sec'y.

Reinbeck, Ia., reports a new society with thirteen members enrolled and sends for thirteen copies of the MAGAZINE by Miss Mary Innis, secretary. Mrs. A. J. Applegate, who assisted at the organization, also organized a Junior Christian Union with sixteen members.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock, 31 East 9th St., Erie, Pa.]

The following questions were asked at one of our Presbyterial societies and were sent to the "Drawer" by the one in charge of the question box. We hope that others will do the same; for what is helpful to a Presbyterial society, is as helpful to all.—ED.

QUES.—How can we secure new members?

ANS.—Invite them. Have a particular committee for that purpose. Have a social tea occasionally for all the women of the congregation. Pray for them.

QUES.—What missions are most in need of money?

ANS.—At this date, Home missions.

QUES.—Should the Thank-offering be designated?

ANS.—No; because the Women's Board knows better than we do where the money is most needed.

QUES.—How can the contribution of the W. M. S. be increased?

ANS.—By the more extensive adoption of systematic proportionate giving.

QUES.—How should we value materials sent to the mission in the Southland—what they are worth here, or what they are worth there?

ANS.—What they are worth here, for that value is always best known.

QUES.—What are the relative advantages of the Women's Missionary Society and Women's Aid Society?

ANS.—The W. M. S. is primary. The church fundamentally exists for missionary purposes. The Women's Aid Society has the advantage of local influences to attract interest and effort. These societies usually should have separate organizations.

QUES.—At the regular annual election of officers do the newly elected officers assume their respective positions at the same meeting they are elected, or at the succeeding regular meeting?

ANS.—At the succeeding regular monthly meeting.

Thank-offering Service.

The Women's Missionary Society of our First church, New York, Rev. T. W. Anderson, pastor, held its annual Thank-offering service on Thurs-

day evening, March 16.

The programme, "Crown of Thanksgiving," was the one used and carried out on this occasion. Our president, Mrs. A. E. Thompson, presided with her usual grace and dignity. The attendance was good, the interest excellent and showed that our people are alive, active and earnest. Our Juniors were also present and carried out their part of the programme, with much credit to themselves, and to the entire satisfaction of all present. Our offering amounted to $101.75.

At the close of the exercises, there was an hour of social enjoyment, and all went away feeling that this "feast of ingathering," was a time of great refreshing and blessing.

The year just closed has been one of the most prosperous in the history of our society. Our members have been faithful and interested, and our work for the year gives every evidence of this. Meetings have been well attended, and committee work and individual effort have been discharged in a zealous and careful manner. Financially our year has been a successful one, the total amount raised being $592.85.

The Lord hath done great things for us whereof we are glad; and so encouraged and strengthened, we enter upon another year of our work, with gratitude to God for blessings vouchsafed to us in the past, and with the prayer that His presence and blessing may continue with us.

MRS ROBERT HUTCHISON.

Presbyterial Missionary Societies.

Chillicothe.

The Tenth Annual Convention of the Women's Presbyterial Missionary Association of Chillicothe presbytery was held in the United Presbyterian church at Cherry Fork, O., March 16, 1899.

The meeting was opened with devotional exercises, conducted by the president, Mrs. H. D. Kirkpatrick, of Cherry Fork, O. The society was cordially welcomed by Mrs Minnie Kirk. In the absence of Mrs. Williams, of Tranquillity, the response written by her was read by Mrs. McCullough, of the same place.

Every delegate appointed was present. The minutes of last meeting were then read; also reports from local societies, showing that much interest has been taken in each society during the past year.

A paper on Junior work, prepared by Miss Sally McSurley, was read by Mrs. Burnside, of Unity. Miss Inez Rees, of Peebles, gave a select reading. A paper by Mrs. Lala Blair, of Tranquillity, on "Blessings Resulting from Personal Sacrifices Made for Christ's Sake" was quite helpful. After prayer by Rev. Downie the society adjourned for dinner.

1 P. M.—The praise service was conducted by Mrs. Pearl Downing, of Peebles, followed by presentation of officers and prayer by Rev. Burnside, of Unity. "A Retrospect of the Presbyterial Meetings" was given by Mrs. Sadie Kirkpatrick, of Cherry Fork. This paper was enjoyed by all as it recalled the many pleasant meetings we have enjoyed together.

An Open Parliament was held on the best methods of conducting work in local societies under the different captions: 1st, Best Methods of Conducting the Meeting, opened by Mrs. W. A. Blair, Tranquillity; 2nd, Best Methods of Raising Funds, Mrs. Fred Platter, Peebles; 3rd, Best Methods of Having Regular Attendance, Mrs. Epie Bierley, Unity; 4th, Best Methods of Increasing Missionary Intelligence, Mrs. Emma Baldridge, Cherry Fork; 5th, Best Methods of Increasing Membership, Miss Nora Cornelious, Tranquillity. The many talks on these subjects were excellent, and the discussion which followed each topic was participated in by many of the delegates, and elicited many suggestions, which will be helpful in our work for the coming year.

Mrs. McManis, of Peebles, was to have had a paper on "Missionary Outlook," but owing to sickness was not present; so the pastors of presbytery gave a talk on this subject.

The Thank-offering talk by Mrs. Burnside was very impressive.

An offering of $143.00 was deposited by the delegates from the several societies.

A very pretty exercise was rendered by thirty of the Cherry Fork Juniors. The officials elected for the coming year are as follows: Pres., Miss Inez Rees, Peebles; 1st Vice Pres., Mrs. F. E. Kirkpatrick, Cherry; 2nd Vice Pres., Mrs. J. J. Blair, Peebles; Rec. Sec., Mrs. Lala Blair, Tranquillity; Cor. Sec., Miss Nora Cornelious, Tranquillity; Treasurer, Mrs. Burnside, Unity; Junior secretary, Mrs. Flora Baldrige, Cherry Fork; delegate to the W. G. M. S., Mrs. Sally McSurley, Unity; alternate Mrs. Epie Bierley, Unity.

The society adjourned after a closing prayer by Rev. Hamilton. Next meeting to be held at Unity.

ADA BELLE MAXWELL, Cor. Sec.

Westmoreland.

The W. M. S. of Westmoreland presbytery met at Wilmerding, Pa., March 23 at 10 a. m. In the absence of the president, Mrs. W. T. McConnell, Mrs. T. L. Jamison, first vice president, occupied the chair. About 45 delagates responded to roll call. The treasurer's report showed the amount of missionary money received during the year to be $2492.90 and the contingent fund, $49.65; total, $2542 55. Reports were received from Miss Clara Henning, association manager, and Mrs. C. M. McLaughlin, Junior secretary.

The society had the pleasure of listening to an interesting and inspiring address by Mrs. Dr. W. J. Reed concerning the work of Dr. S. E. Johnson, our missionary in India. Mrs. M. J. Stevenson read some very interesting letters received from Mrs. Johnson and the report of the Good Samarian hospital at Jhelum. The society renewed the pledge for the support of Dr. Johnson for the next ten years.

In the afternoon the discussion of the subject, "Prayer," was opened by Mrs. Rev. G. E. Hawes, of Braddock, her topic being, "Lack of Prayer." She was followed by Mrs. Rev. E. M. Dunn on "Secret of Effectual Prayer." Much profit was derived from the question box, ably conducted by Mrs. Rev. T. L. Jamison.

The following officers were elected for the ensuing year: president. Mrs. T. S. Stewart; 1st vice-president, Mrs. T. L. Jamison; 2nd vice-president, Mrs. A. P. Duncan; 3d vice-president, Mrs. M. E. Dunn; recording secretary, Miss Anna Tallent; corresponding secretary, Miss Minnie F. Edmundson; treasurer, Miss Sadie B. Henning; association manager, Miss Clara Henning; Junior secretary, Mrs. J. C. Kistler; Thank-offering secretary, Mrs. W. K. Fulton; Literature secretary, Miss Celia McConnell.

The Thank-offering service, conducted by Mrs. M. J. Stevenson, was very impressive, and a liberal sum was placed in the treasurer's hands. The consecration prayer was offered by Rev. G. E. Hawes, of Braddock. The address of the evening was delivered by Dr. J. K. McClurkin. The Dr. chose for his subject, "Our Mission Work in the Valley of the Nile," he having recently made a tour of the land of the Pharoahs. He set forth in his matchless eloquence the scenes and labors of our missionaries so dear to every true United Presbyterian.

The society adjourned to meet in Reynoldton, the third Thursday of September.

MINNIE F. EDMUNDSON, Rec. Sec. pro tem.

Keokuk.

The Women's Presbyterial Convention of Keokuk Presbytery met in annual session in West Chester, Ia., March 28 and 29.

At 10:50 a. m. Tuesday the meeting was called to order by the president, Mrs. Dr. Crawford, of Washington. One hour was spent in Prayer and Praise service; subject, "Prayer for the Power of the Holy Spirit in our Convention."

The afternoon session opened with devotional exercises, led by Mrs. Rev. Brownell. The afternoon program consisted of a conference; subject, "The Responsibility of Not Doing;" opened by Leta Glenn. A "Question Box" was conducted by Mrs. Rev. Shannon, and a conference on "Junior Work," was opened by Miss Ella Dawson. Miss Cynthia E. Wilson's letter to the presbytery was read by Mrs. Kilgore, and there were greetings from the Baptist and M. E. churches of West Chester.

The devotional exercises for the evening were led by Mrs. R. P. Lewis; subject, "How Shall we Answer the Call for Reapers." A conference on, "How Awaken a Deeper Interest and Enthusiasm" was opened by a paper read by Mrs. Trotman.

Mrs. J. Alter gave an address on, "Work Among the Indians." Recitations were given during the evening by Emma McLaughlin, Louie Hennon and Mell Kilgore. The collection amounted to $11.80.

The officers elected for the coming year were: Mrs. Rev. Maughlin, of West Chester, president; Mrs. Rev. Logue, of Washington, vice president; Miss Sadie Conner, of Washington, Cor. Sec'y; Miss Ella Montgomery, of Washington, Rec. Sec'y; Mrs. Welch, of Ainsworth, Treas.; Mrs. Rev. Baird, of Brighton, Junior Sec., and Mrs. Rev. Shannon, of Winfield, Thank-offering and Literature secretary. Mrs. Rev. Davis and Mrs. Laura Matthews, of Ainsworth, were appointed delegates to the Women's General Missionary Convention, with Miss Ora Rowen as alternate.

A conference, subject, "The Lord Tithes," was opened by Mrs. Dr. Boice. At the Thank-offering service, conducted by Mrs. J. A Todd, $533.76 was reported.

Much credit is due the West Chester people for their hospitable entertainment of the convention. The convention of 1900 will meet in the First Church, Washington. E. E. M.

Pawnee.

The Annual Presbyterial of the Women's Missionary Society of Pawnee presbytery met in Liberty, Neb., March 29th, 1899, at 7.30 p. m.

Devotional exercises were conducted by Mrs. R. J. McCready, of 1st Pawnee, after which Mrs. Speer gave a very cordial welcome to the delegates and visitors to the presbyterial. Our president, Mrs. J. S. Colvin, of Mission Creek, gave an able address on "Missionary Work." Mrs. R. A. Evans, of Minden, read a most excellent paper on "Who Should be Members of the Missionary Society."

A conference on, "How to Interest Uninterested Members," was opened by Mrs. Dr. Law, of Summerfield. At roll-call twelve delegates responded, representing seven societies. After appointing committees the evening session closed, Rev. J. C. Marshall pronouncing the benediction.

Thursday morning, 9 a. m. Devotional exercises conducted by Mrs. C. H. Mitchell, of Summerfield. Mrs. Sidwell, of 2nd Pawnee, conducted an interesting bible reading on "Little Ways of Bettering the World." Mrs. Weede closed the exercises with prayer. Encouraging reports were given from the societies represented.

The following officers were elected: President, Mrs. R. A. Evans, Minden; Vice Pres't, Mrs. T. M. Mackey, Superior; Secretary, Mrs. J. D. Nesbitt, 1st Pawnee; Treasurer, Miss May Anderson, 1st Pawnee; Cor. Sec'y, Mrs. Brookman, Lincoln; Lit. Sec., Mrs. J. D. Nesbitt, 1st Pawnee; Junior Sec., Mrs. J. S. Colvin, Mission Creek; Thank-offering Sec., Mrs. J. P. Giffin, Burchard.

Motion made and carried that a vote of thanks be tendered Mrs. Mackey for her faithfulness as treasurer. The society adjourned for dinner, which was served in the Presbyterian church near by.

1 30 P. M. The afternoon session was opened by singing and prayer by the president. The devotional exercises assigned to Burchard were conducted by Mrs. Brookman, of Lincoln. Mrs. Brookman also opened a Conference on, "Our Responsibility as Mission Workers to Home Missions."

"To what Extent are we Allowed Religious Freedom in this Country?" was the subject of a Conference; opened by Mrs. Hammond, of 2nd Pawnee. Conference, "How may we Obtain the most Satisfactory Results from the Study of the Bible," was opened by Mrs. Millen, of 1st Pawnee. Conference: "Practical Results of Tithing," was opened by Mrs. J. D. Barr, of Mission Creek. All of these topics were ably discussed by delegates and visitors and a profitable afternoon was spent indeed.

A paper, written by Miss Mary Anderson, of 1st Pawnee, showing the "Advancement we have made in our presbyterial since its organization" was read by Mrs. R. J. McCready. Fitting resolutions were read and adopted. Motion made and carried that we as a presbyterial society forward to headquarters the protest in the resolutions against the seating of a Mormon in our legislative halls.

An invitation from 1st Pawnee to hold our next presbyterial there was accepted. A motion made and carried that an invitation be extended to the Women's General Missionary society to meet in Pawnee next year. The afternoon session was closed with prayer by Rev. Lownie, of the Presbyterian church.

At 7:30 p. m., the evening Prayer and Praise Service wss conducted by Mrs. E. M. Berry, of Mission Creek, after which Mrs. Marshall read the paper on "The Freedmen and their Need" sent in from Benkelman. Mrs. T. M. Mackey, of Superior, conducted the Thank-offering service. The address of the evening was given by Rev. D. E. Smith, of Lincoln; subject, "On to Khartoom." This address was of a high order and was well received by the people.

MRS. J. S. COLVIN, Pres
ALICE AGNEW, Sec. Pro tem.

Sidney.

The twenty-first annual convention of the Sidney Presbyterial Women's Missionary Society was held at Sidney, O., April 11 and 12, 1899. About twenty-five delegates ahd visitors were present.

The convention was opened with devotional exercises, conducted by the vice-president, Mrs. J. P. Robb. Cordial greetings from the local society and sister societies of the city were extended to the convention, to which a response was made by our president, Mrs. R. M. Dickson.

Mrs. Mary Hopkins delegate to the General Missionary Convention of 1898, gave a very interesting and instructive report of that great convention.

"What Hinders?" was the subject of a splendid paper by Miss Ella Wead, of Piqua. This paper was discussed by the delegates from Toledo and Scotch Ridge.

Mrs Reeder, of Silver Creek, read a paper on "Progress of Freedmen's Work." This paper showed a great deal of study and care in preparation, and was very much enjoyed by the convention.

At the evening session the Thank-offering service was conducted by Miss Mattie Waddle, Thank-offering secretary. The Thank-offering amounted to $218.58.

A Conference on "The Different Phases of Mis-

sion Work in our Church" was conducted by members of presbytery.

Very earnest and profitable addresses were given by Rev. G. W. Hamilton, D. D., of Bellefontaine; Rev. J. J. Huston, of Belle Centre, and Rev. Neil Furgeson, of Scotch Ridge.

Wednesday morning, after the devotional exercises, a Memorial Service was conducted by Mrs. A. J. Johnston, of Belle Centre. Loving tributes were read to the memory of Mrs. Katherine Snodgrass, of Kenton; Mrs. James Robison and Mrs. Martha Peck, of Piqua; Mrs. Hites and Mrs. Spellman, of Roundhead; Mrs. Nancy Wilson and Mrs. Margaret Frye, of Sidney and Mrs. Ewing, of Silver Creek.

A very excellent paper on "Home Missions" was read by Mrs. Robb.

Conference, "Does Tithing Advance the Cause of Missions?" was led by Mrs. S. A. Rogers, of Northwood and was freely discussed by the delegates present.

Wednesday afternoon the following Open Parliament was held, which was quite interesting; "How may Christian Women in Social Life advance the Kingdom of Christ?"

The following officers were elected for the coming year: President, Mrs. R. M. Dickson; Vice Pres., Mrs. J. P. Robb; Rec. Sec'y., Mrs. S. A. Rogers, Cor. Sec'y., Miss Mary Sawyer; Treas., Mrs. Ella Hamilton; Junior Sec'y., Mrs. Mary Reeder; Thank-offering Sec'y., Mrs. J. J. Huston. Mrs. Mary Reeder, of Silver Creek, was elected delegate to the General Missionary Convention.

MARY E. SAWYER, Sec'y,
MRS. R. M. DICKSON. Pres.

Beaver Valley.

The W. M. S. of Beaver Valley Presbytery met in Beaver Valley, Pa., April 13, '99 at 10:30 a. m.

Opening exercises were conducted by Mrs. D. M. Cleland, of Ellwood City. After preliminary business the following officers were elected for the coming year: Pres., Miss Rebecca E. Brown; 1st Vice Pres., Mrs. H. H. Crawford; 2nd Vice Pres., Miss Elizabeth McClain; Rec. Sec., Miss Mary C. Harper; Cor. Sec., Miss Lucetta Duff; Treas., Mrs. A. W. Crawford.

The afternoon session was opened with devotional exercises led by Mrs. R. W. Kidd, of Beaver Falls. Reports of the secretary and treasurer were received. Number of societies in presbytery is, 37; members, 721; total contributions, $1589.

An address of welcome was given by Mrs. H. H. Crawford. Mrs. J. R. Harrah brought greetings from the missionary society of the Presbyterian church. Miss Browne responded on behalf of society.

A discussion on, "Woman's Work, Does it Pay?" was opened by Miss Elizabeth McClain. Reports of Junior work, Thank-offering and Orphan's Home was given by Mrs. Jerald Houston, Mr. F. W. Winter and Miss Mattie Paisley.

A letter from our presbyterial missionary in India, Miss Josephine L. White, was read by Mrs. Dr. Moon.

Mrs. J. J. Ralston, of Portersville, was chosen to present the Thank-offering of this society at the general convention.

Mrs. Mary Magee conducted the Thank-offering service in the evening. The amount of the offering was $600.78. Rev. Joseph Kyle, D. D. then addressed the Convention on "The Spirit and Support of Missions." SEC.

Mrs. Nancy Hamill.

A tribute of love from the Ladies' Missionary Society of Keokuk, Iowa, to the memory of Mrs. Nancy Hamill, who fell asleep in Jesus, Nov. 16, 1898, aged 82 years.

She was the oldest member of our society and called the meeting that organized the Presbyterial Society of Keokuk Presbytery. In the death of this mother in Israel we lose one whom all loved and whose Christian traits of character and abounding usefulness we hope to imitate, that we may be as well prepared as she was for the summons to "come up higher."

Mrs. Wm. Green.

The W. M. S. of Ohio, Pa., U. P. church desire to pay a tribute of love and respect to the memory of Mrs. Wm. Green, who died Nov. 21, 1898.

In her death we have lost a loving, faithful, sympathizing friend one of whom it can be said, "Blessed are the dead which die in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labors and their works do follow them." She was one of those Christians who asked herself the question, "What would Jesus do?" and under the guidance of her Heavenly Father walked closely in the footsteps of him who was meek and lowly in heart. Although an intense sufferer, yet in patient endurance of suffering, fearless of death, and hope for the futnre, as was displayed in her lingering illness, she has set us a worthy example.

WHEREAS, The hand of divine Providence has removed by death our first president, the very foundation of our society, therefore be it,

Resolved 1, That while we miss her presence and words in our meetings, we bow submissively to the will of him who doeth all things well.

2, That by her earnest Christian life she has set us an example worthy of imitation, and that we be admonished by this bereavement to have "our lamps trimmed and burning," so that when the bridegroom cometh we shall be ready to enter into the joys of a blissful eternity.

3, That we have reason to hope that in her departure from the work, trials and sufferings of this life, she has passed into the better life; into the home above where sickness and death never enter.

4, That we regard this bereavement as a call which says to each of us, "Be ye also ready."

To her friends we extend our Christian sympathy, and commend them to the Saviour in whom she trusted.

MRS. A. L. SCOTT,
MISS EMMA ALLEN,
MISS LELA D. GREEN,
MRS. J. T. WILSON. } COM.

Mrs. Mary A. Smiley. Mrs. Larissa Harper.

The W. M. S. of the First United Presbyterian church, New Concord, Ohio, wishing to testify to the Christian characters of our dear sisters and fellow workers in Christ, Mrs. Mary A. Smiley, who was called from earth Feb. 15, 1899, and Mrs. Larissa Harper who was called Feb. 24, 1899, record the following tribute.

As members of this society they will both be missed greatly as they were faithful and willing workers. Mrs. Smiley, although living several miles from her church home, was never absent from our W. M. S. if it was possible to be there. For many years she was also a faithful teacher in the Sabbath-school. Not only was she a Bible reader herself, but she loved to teach God's truths to others. Always ready for any work, she was also ready for the Master's call to "come Home."

Mrs. Harper, one of our charter members, was a woman of marked loveliness of character. Ever bright and cheerful in her own life, she brought sunshine into many other lives. Her Bible was her companion.

MRS. ANNA MOORE,
MRS. MATTIE M. MCCREARY,
MISS LUCY MCCOY. } COM.

THE PRESBYTERY OF EGYPT.